

# Zion's Herald.

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

Female preponderance as respects number continues in this State according to recent official statistics; there are 70,000 more women than men. Another interesting fact revealed by Chief Wadlin's tables is that of the 2,500,000 inhabitants of Massachusetts nearly 88 in every 100 live in homes; nearly 8 in every 100 live in hotels, boarding-houses and lodgings. Domestic servants number nearly 65,000. A little more than one-half of the State population were born within its precincts. Large numbers have come from neighboring States. Of foreign-born residents, the natives of Ireland are most numerous — 265,247. French and English Canadians stand next — the former numbering 109,763, the latter 55,461. The population of this city, when the census was taken (1895), was 496,920, of which 316,522 were native born.

Silver touched its lowest point last week — lower than in March, 1894; and the decline is likely to continue. The commercial value of our silver dollar is under 45 cents. Silver-mining, pure and simple, is no longer profitable, except in a few favorable conditions. Where the white metal is found in connection with gold, copper or lead, it pays to mine it as "a by-product," and this, of course, will go on. Meantime, Mexico is suffering serious inconvenience. Its foreign goods, and the interest on Government loans, must be paid in gold, and the fall in silver has sent gold up to 135, the highest rate ever known in that country. Moreover, the fluctuations in exchange do more injury than low prices, as they make all calculations impossible. For Mexico now to adopt a gold standard would be ruinous to her new manufacturing industries; and yet there is no hope for a stable currency unless she does.

During the past seven years the Government of New South Wales has expended more than \$4,000,000 in its warfare against rabbits, which have overrun the land, destroyed everything green, brought agriculture to a standstill, and compelled sheep-raisers to abandon their business. Bounties have been paid for rabbit-skins, costly fences have been built to keep them out, they have been slaughtered by the wholesale and the meat canned and exported — all in vain. Queensland is also suffering from the same pest. An attempt is about to be made in that colony to conquer the "cotton-tails" by a single stroke. Deadly bacilli, of the chicken cholera variety, have been imported from France. These are to be concealed in pellets of food and scattered broadcast over the colony on a certain day. Our readers will probably learn by cable news in the papers the result of this latest attack on poor "bunny."

If Marquis Ito is correctly reported, the Mikado has no intention of going to war with this country. Whatever the Japanese newspapers may publish, the Government is not disposed to be bellicose. National self-respect underlies the protest against annexation. Japan does not care to have her subjects classified with those of half-civilized or inferior Powers — with the Chinese or Portuguese, for examples. If guarantees can be given by this Government that the Japanese in Hawaii will be treated by us precisely as though they belonged to the Caucasian branch, as though they were English, for example, all opposition to annexation would cease. Japan insists, says Marquis Ito, "that her subjects, both in the

United States and in the Sandwich Islands, shall receive the same welcome, shall be placed upon the same footing, shall have the same liberty of action and the same freedom in the exercise of their legal occupations, as the settlers or immigrants from any other country." Is the demand unreasonable?

New York's Anti-Contract Prison law, which went into effect at the opening of the present year, the effect of which is to keep the majority of prisoners confined within their cells without occupation twenty-two out of twenty-four hours daily, is working disastrously to their mental condition. Nineteen prisoners have already become maniacs — an unusual and alarming percentage. It is believed that unless the law is revised, or some legal occupation is quickly invented, this percentage will greatly increase, and that the responsibility will rest upon the State of having made mental wrecks for life of many whom it undertook simply to punish for a term of years. It is something more serious than a blunder that the New York Legislature should have disregarded one of the first principles in penology — that enforced idleness invites mental collapse.

## The New Civil Service Rules.

The apprehension that was felt that President McKinley, in revising the Civil Service regulations, would yield to the pressure of the spoilsmen and mar the excellent work done in this important reform, was most happily dissipated when it was learned last week that the new promulgation, instead of receding, marks a distinct advance step, and promotes the efficiency of the service by preventing removals except for just cause and upon written charges to which the accused shall have an opportunity to make a defence. Further, sixty-five customs offices, not included in President Cleveland's last order, are brought into the classified service. Certain employees in the customs and internal revenue service, who handle money for which their superior officers are responsible and under bond, also certain employees in the cash room of the Treasury, are taken out from the classified service, and made subject to selection by their relative chiefs; but these confidential appointees must pass such examinations as shall be prescribed by the Secretary of the Treasury. It is understood that these important and commendable modifications were either suggested by the Civil Service commissioners or received their approval. Every thoughtful citizen will be grateful for the firmness and wisdom shown by the President in these new rules.

## A War Senator Dead.

The venerable ex-United States Senator James R. Doolittle, of Wisconsin, came East to be present at the graduation of his granddaughter from Smith College. He fell sick, was taken to the home of his daughter at Edgewood, R. I., and there expired on the 27th ult., at the age of 82. His senatorial term began in 1857. He had formerly been a Democrat; thenceforward he called himself "a Democratic-Republican." He served on important committees — Indian Affairs, Foreign Affairs, Commerce and Military Affairs. As one of the committee appointed to investigate the John Brown raid, he held that it was the result merely of pro-slavery lawlessness in Kansas, and was not an act of rebellion. In 1860 he was a member of the committee of thirteen that tried to satisfy the South and prevent hostilities. He was a delegate to the Peace Convention in 1861. He supported President Lincoln during the war, but became a convert to President Johnson's policy of pacifying the Southern States. When the latter was impeached, Judge Doolittle was one of the nineteen senators who voted "not guilty." He vigorously opposed the adoption of the Fifteenth Amendment, on the ground that it belonged to the States to determine all questions of suffrage. Of late years he

has practiced law in Chicago. He has been a trustee of Chicago University from its foundation and was for many years a professor in its Law School.

## Regulations for the Klondike Region.

The Dominion Government has formulated stringent rules for the new gold mines within its territory which, if carried out, will yield Canada a rich revenue; they will also greatly exasperate the miners, who will, of course, evade them by every means in their power. These rules reserve to the Government every alternate claim in all placer grounds; whenever a miner secures an allotment of territory, the adjacent one will be reserved for the Government. A charge of \$15 will be made for registering a claim. In addition, each claim will be assessed annually \$100. Still further, claims yielding \$500 a month or under will pay a royalty of 10 per cent. upon the output; those yielding over \$500 per month will pay a royalty of 20 per cent. To enforce these regulations the mounted police force in the Yukon district will be increased from twenty to one hundred, and a special staff of collectors will be appointed. As there are thousands of claims which are being worked, the proposed supervision cannot but prove inadequate. Again, as simply crossing the American boundary line some fifty miles away will secure exemption from a part at least of these odious taxes, many of the miners who strike a rich claim will conceal the fact, and take their opportunity, when they have made their "pile," to convey it secretly to the Alaskan side.

## Condensed Food for Miners.

It is probable that the food problem for the gold-hunters in the Klondike region will be settled by a resort, more or less, to the "emergency ration," such as is issued to armies abroad and provided also for expeditions to the far north. Condensed soup, for instance, is now manufactured in four-ounce tablets — each making six plates. The German Government owns the secret of making, for army use, pea soup in sausage form. British soldiers use Lazenby's solidified soup squares, very compact, and very nourishing. Tea and coffee are now furnished in extract. Beef extracts are made in lozenges. The Kola nut is put up in a variety of condensed and portable forms. Meat rations, consisting of beef extract and compressed potato or pea meal, are prepared in tablets, and are known in the English army as "ration cartridges." All these and others will probably be utilized for miners' use, on account of their small bulk and lightness of weight. It has been demonstrated that these "vest pocket" rations will sustain health and strength for limited periods.

## Secretary Gage on Currency Reform.

At a dinner given him by the representative business men of this city on the 27th ult., the Secretary of the Treasury discussed this important and unsettled question of the currency. The Tariff having been enacted, the most urgent issue is that of the revision of our currency and banking systems. The Secretary alluded to the promptness with which the President has sent to Congress a message asking for a monetary commission, the ready response which it had met in the House and the failure which it encountered in the Senate. He showed what might have been accomplished by this commission in the interval before the regular session had authority been given to appoint it. While he regretted the inaction of the Senate, he thought we ought not to be discouraged. There was no need for haste as was the case with the Tariff. The treasury reserve is ample; of loanable funds at low interest there is no lack; crop prospects are most promising; new mineral resources are coming into view. The Secretary hinted that "what might have been accomplished through a commission may be achieved without one." Possibly he had in mind the intention of Chairman H. H. Hanna, of the

Business Men's Monetary Convention (held in Indianapolis last January), to call together the executive committee and appoint a commission to frame a currency bill to be presented to Congress next December. Certainly the address was an appeal to business men all over the country to insist that Congress does its duty in the matter of financial reform. The Administration "will not sleep or rest inactive," but the President cannot make laws.

## British Commercial Treaties.

The announcement was made last week that Great Britain had "denounced" — that is, given official notice of her intention to terminate at the expiration of their term next year — her commercial treaties with Germany and Belgium. This action was foreshadowed in the attitude of Canada towards the mother country — her willingness to extend to England a preferential tariff, it being understood that existing commercial treaties with alien nations would not be renewed. These existing treaties prevent any party thereto offering better terms to any nation than to the second party of the treaty. It required some sacrifice on England's part to denounce these treaties, not simply because Germany would be angered thereby and attempt reprisals, but because the volume of trade between the two countries is nearly three times that between England and Canada. The matter was undoubtedly arranged while Sir Wilfrid Laurier was in London during the Jubilee. He reminded Mr. Chamberlain that Canada had already taken the step of offering discriminating duties in favor of British goods. What would England do about it? She must choose between accepting this offer, and taking thereby the first step towards imperial federation, or she must reject it. She has decided to accept it. "That means," says the New York Tribune, "that henceforth the British Empire is to be a commercial unit, distinct from the rest of the world. Great Britain may make whatever bargains she pleases with her colonies without letting any one else in under 'the most favored nation' clause. For commercial purposes the colonies are no longer separate States."

## One Way of Fighting Socialism in Germany.

It is the aim of the Social Democracy in Germany to overthrow the present form of government by peaceable, constitutional methods. Four years ago, when the last election for deputies to the Reichstag was held, they polled about 1,750,000 votes, or one-fourth of the entire number. They are well organized, ably led, and keep up an active propaganda by means of meetings, news-sheets, etc. Bismarck's wrestle with this formidable element will be remembered. His drastic policy of banishment failed; but another of his schemes, that of attaching the people to the Government by providing insurance for workmen against sickness and accidents, was one of his cleverest and most effective "bits of statecraft." It angered the Socialists. They denounced it as "a system of half-measures, dictated by fear, and aimed merely at undermining the hold of Social Democracy over the working classes by means of petty concessions and palliatives." But the scheme worked, and has been extended to embrace cases of old age or permanent disability. It has had much to do with checkmating the plans of the Socialists. During the past ten years the Government has disbursed \$290,000,000 in insurance for workmen. Part of this fund has been raised by taxation; but the bulk of it has been collected by holding back a percentage of the wages of the employees and requiring the employers to contribute an equal amount. The Sick Insurance law is now applicable to 7,320,000 persons. The Accident branch has on its lists 426,000 business concerns, which are compelled to provide insurance against accidents for their employees, who number nearly 18,000,000. Under the Old Age and Permanent Disability law annuities have been paid to 242,200 persons; it is expected that this benefit will ere long provide at least \$150 a year for each annuitant. Thus far, it would seem, Paternalism is more than a match for Socialism.



## Our Contributors.

### "EBEN-EZER"—STONE OF HELP.

1 Samuel 7: 12 (Margin).

Mrs. Jennie E. Wilson-Howell.

- "Hitherto the Lord hath helped us"  
O'er the changeful sea of life;  
"Hitherto" His love hath kept us,  
Though our way with storms was rife.  
"Hitherto"—through gleam and sunshine;  
"Hitherto"—through gloom and rain;  
"Hitherto"—through joy and gladness;  
"Hitherto"—through grief and pain.  
"Hitherto"—through weary watching  
O'er loved ones now in heaven;  
"Hitherto"—though bowed with anguish,  
He His grace to us has given.  
"Hitherto"—and still He holds us  
In His arms of love each day;  
Spreads His sheltering wings around us;  
Smooths for us the rugged way.  
"Hitherto" we've proved His goodness,  
"With you alway" is our trust,  
"With thee whoso'er thou goest"—  
He is faithful, true, and just.  
"Eben-ezer!" "Eben-ezer!"  
"Stone of help" to God we'll raise;  
"Hitherto the Lord hath helped us"  
We will sing, and give Him praise.

Lawrence, Mass.

### RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

XVI.

Prof. W. T. Davison, D. D.

ANY description of the faith of the church in any age should take account of existing unbelief. We may distinguish in thought between positive disbelief (infidelity), skepticism or suspense of judgment, and unbelief of a mildly negative type, not far removed from indifference. In practice, however, these melt imperceptibly into one another, and pure suspense of judgment in matters of religion is as rare as it is for negative unbelief to maintain itself long without passing into actual denial. To give an account of

#### Contemporary Unbelief

in the widest sense of the term, its nature, causes and present tendencies, would require a volume. A few notes on the subject, however, may fitly take their place after the account given last month of the advances made in the direction of Christian Theism.

1. It is noteworthy, then, that contemporary skepticism calls in question the very fundamental articles of religious belief. The controversy rages, not around the doctrine of the Atonement or the Divinity of Christ, but around the very existence of a personal God and the reality of moral government in the world. Butler, when dealing with the assailants of Revelation, could assume the fundamental tenets of eighteenth century Deism; but today, the apologist can assume nothing. The nineteenth century skeptic appears, at least in theory, with a *tabula rasa*, his mind a clean slate as regards all religious belief. He grants nothing, admits nothing, knows nothing. He takes, as the late Prof. Romanes did in his "Candid Examination of Theism by Physics," or as Mr. Goldwin Smith has more lately done in his "Guesses at the Riddle of Existence," a

Critical Attitude toward the Fundamental Teaching of Christianity concerning God, and, finding the old arguments unsatisfactory and not being provided with new ones, lapses into a convenient but fatal agnosticism. The result is melancholy in the extreme. Intellectual unrest leads to moral unsettlement, and the man who began by questioning the validity of current teleology ends by acknowledging that he sees no adequate basis for ethics, now that the old religious beliefs have been shown to lack adequate foundation. That is confessedly Mr. Goldwin Smith's position. Skepticism leads to agnosticism and agnosticism finds its issue in pessimism. Happily, as in the case of Mr. Romanes, the skeptic may live to find out his error. It is most instructive when the nature of the error is pointed out, not by an adversary, but by the man himself. Mr. Romanes, as is well known, indicated before his death the weakness of his own earlier position, which laid too great stress upon certain arguments drawn from the region of the inorganic and the lower forms of organic life, and took little or no account of the significance of the history of man. Others may not have fallen into precisely the same mistake, but there can be little question that one main cause of current skepticism on the great fundamental ques-

tions of God, righteousness and immortality springs from a one-sidedness of mind such as a scientific man might be expected especially to guard against. And the cure of this prevalent tendency is being gradually, but surely, accomplished. Romanes' "Thoughts on Religion" represents a change which is passing over thousands. Prof. Goldwin Smith's methods, drawn from the Oxford of thirty to forty years ago, are antiquated, and his sparkling quips and gibes fall flat upon the ears of a generation to whom Mill and Bain, and even Huxley and Tyndall, have ceased to be oracles.

#### 2. There is no lack of

##### Attempts at Mediation

between this extreme position and orthodox Christianity. Dr. E. A. Abbott, formerly head master of the City of London School and author of "Philochristus," "Through Nature to Christ," and kindred books, has just published a volume which may stand as representative of these. His "Spirit on the Waters" professes to describe the "evolution of the divine from the human," and puts forth for our acceptance a Christianity of his own devising, one of the chief features of which is that it is to be non-miraculous. Dr. Abbott propounded something of the kind some years ago in his "Kernel and the Husk," but the present is a more sustained attempt to show that "the weakness of the positive evidence" for the Bible miracles and "the strength of the negative evidence, and in many cases the ease with which they can be explained without resort to miraculous causes" force us to the conclusion that these miracles are "as historically false as the spiritual claims of the Bible are true." Obviously Dr. Abbott has set himself no easy task. He takes his stand upon a slippery and steeply inclined plane. What is meant, for instance, by the statement that "the visible and oral manifestations of the Saviour after death were of the same kind as those that converted St. Paul, real and objective, but in a spiritual not in a material sense?" Does a believer in the spiritual body of the risen Saviour employ the words in a spiritual or a material sense? It is useless, however, to debate precisely what is meant by a spiritual resurrection, inasmuch as Dr. Abbott's fundamental position, "Christianity without miracle," is fatal. He finds himself (of course) compelled to deny the Incarnation. In set terms he describes Christ as "a mere man." It is true that he attempts to explain "mere" as "unmixed," in the sense that the Word of God, becoming incarnate, did not mix or confuse the human with the divine; but it soon appears that "every mere man is more or less one with God, so far as he possesses a share of the divine spirit of love and pity," and that in Jesus there was more than a "share," that He was filled with this spirit, hence was "perfectly divine." So throughout. Dr. Abbott professes to give back from the spiritual realm what he takes away from the realm of miracle as generally understood, but in the long run it is found that Revelation is emptied of its distinctive message of authority and the Gospel has lost its meaning and power.

Such refinements as these have little weight or influence upon religious opinion at large. Dr. Abbott submits the Gospels to a vaporizing process, which leaves behind it a residuum hardly worth retaining. Human philosophizing is equal to the task of producing the fine-drawn speculations which here take the place of a religion. Other similar attempts have been made; one lies before us as we write, entitled, "A Plea for a Simpler Faith." An attractive title, this; and we at least are not prepared to say that a return to simplicity, both in faith and life, is not very desirable just now. But when, under pretext of providing a "simpler faith," or separating "the kernel from the husk," the very pith and nerve of Christianity is removed, the delusion is soon found out, and men say, "Ye have taken away my Lord, and I know not where ye have laid Him."

#### 3. It is otherwise, however, when we come to describe existing

Unsettling with regard to Particular Doctrines of Christianity only. Not that we underestimate the importance of single doctrines. Each one is more or less bound up with the rest, and a man who gives up his faith in one which seems to stand alone, soon finds that doubts concerning others spring up and multiply. But in the case of some Christian doctrines, it may well be that the form they have assumed in the course of history needs some modification or re-statement, and the inability of the so-called unbeliever to accept the doctrine really

means an inability to accept it in its current form. Take, for example, the Fall of Man. The familiar phrase contains a deep truth which must never be relinquished, one which may be proved from the facts of human life as well as the statements of Scripture. But take it in the form in which it has often been taught, implying the moral and intellectual perfection of Adam before the fall, and teaching that "an Aristotle was but the rubbish of an Adam and Athens was but the rudiments of Paradise," and we find a doctrine for which Scripture gives no warrant, and which seems to be directly contradicted by modern science. Canon Gore has been lecturing on this subject lately, and has made a clear and useful distinction between what the fall of man really implies and what some generations of good Christians have read into the phrase. There can be little question, we think, that among the alleged causes of unbelief among artisans is to be found the extreme and unwarranted mode of stating some Christian doctrines, which has repelled and alienated men of this class. They are shrewd enough to detect mistakes and exaggeration, but not sufficiently well educated to make allowance for them. A pamphlet recently published on "Why Working Men do not Go to Church," brings this out very clearly. No doubt the alleged causes of alienation from religion are very often not the real causes. It is convenient to fasten upon extreme cases of one-sided statement in the pulpit, and make them the excuse for skepticism in the pew or for absence from church altogether. But we think it only fair to make a clear distinction between cardinal truths of Christianity to surrender which means to surrender the religion itself, and forms of expression which may change from age to age. A considerable part of current skepticism would have lost its force and the very reason for its existence if Christianity were always justly and fairly represented by its accredited teachers.

Many features in current religious literature and contemporary pulpit utterances show that there is the

#### Greatest Need for Care

in distinguishing between the last two kinds of unbelief just described. It is so easy to persuade one's self that a modification of Christian doctrine is one of form only, not weakening, but rather strengthening the defence of the faith; and it is correspondingly easy to do irreparable damage to Christian truth without intending it. We should class among utterances tending to unbelief, not to the purification of the faith, all which deal with the subject of Inspiration, for example, or of miracle generally, and fail to recognize that in the Gospel we have an element different from all other human possessions of truth, a direct message from God. It may well be that "inspiration" does not necessarily connote all that some ages of the church have understood by the word, that our conceptions of the supernatural may be modified, that miracle needs to be very carefully defined. But the more subtle forms of unbelief in our day are the most to be dreaded. And much more dangerous than Mr. Goldwin Smith's outspoken attack upon Christian faith and undisguised pessimism is the teaching which gradually undermines belief in the Gospel as a direct message from God Himself. This kind of teaching, we fear, is on the increase, not so much through the denial, as through the ignoring or minimizing of the supernatural element in Christianity. In a posthumous volume of Dean Church's writings, containing papers published thirty years ago, there are many pages strikingly applicable to the condition of things today, and among them is an admirable passage on the real meaning of a Revelation: "That which is the result of a process and progress of finding out the truth by the experience of ages, or of correcting mistakes, laying aside superstitions and gradually reducing the gross mass of belief to its essential truth, is simply on a level with all other human knowledge, and as it is about the unseen, can never be verified. If there has been no revelation, there may be religious hopes and misgivings, religious ideas or dreams, religious anticipations and trust; but the truth is, there cannot be a religion in the world. Much less can there be any such thing as Christianity." The cant about Evolution now so common finds its climax in Dr. Abbott's "evolution of the divine from the human." The picture of a man lifting himself from the earth by his own waistband, is not more ridiculous.

4. No doubt a large part of the unbelief which, it must be acknowledged, is prevalent in all classes of society, is not, properly speaking, unbelief at all, but indifference

to religion. An intellectual veneer gives it quasi-respectability, but the origin of the mischief does not lie in the intellect. This the Christian Church is accustomed to,

#### Indifference is Always with Us.

One has no right to judge individuals, or to make sweeping accusations against classes, but the permanence of this particular evil is matter of history. In our own day it is aggravated by the fact that so considerable a portion of the population is never really taught Christianity. The amount of ignorance on religious matters which is compatible with much culture and knowledge of the world is something astounding. And the natural indifference, not to say dislike, of human nature to anything which makes high demands upon thought, effort and self-denial, is of course indurated into a kind of stubborn resistance when the real claims of Christianity have never been made clear and brought home. How it may be in the United States I do not know; but in England, France, Germany, and, for aught I can tell, in other nations which stand in the van of civilization and progress in the west of Europe, the amount of combined ignorance and indifference to religion at the close of the nineteenth century is great and serious.

Not that there is any need to despair, or even to be permanently discouraged. One side of the picture only has been dwelt upon in this article. The power of religion is growing, perhaps more rapidly than for centuries past; and the influence of religion is certainly more healthy, vigorous and practical than it ever was. But the conflict with unbelief still gravely concerns the church of Christ; and this is to be waged, not by a light-hearted "throwing overboard" of Christian doctrines as of impedimenta which cumber the progress of the army, but a resolute buckling on of well-furnished armor. If there be in the army of truth only blunt, antiquated, rusty swords that can do little execution or will snap short in the hand, cannon which it is dangerous to charge and powder so damp that no match will explode it, the present is not the time to use weapons such as these. But a living man filled with the faith and power of a living Gospel is now as much as ever—perhaps more than ever—a full match for a host of unbelievers. The time has not passed in which it can be said, "This is the victory that overcometh the world, even your faith."

Handsworth College, Birmingham, Eng.

### SAVE THE STUMBLERS.

Rev. Theodore L. Cuyler, D. D.

ONE of the most blessed offices of Christ-like religion is to take stumbling-blocks out of people's way; another is to help up those who have tumbled down over them. "Brethren," said the great apostle, "if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." The plain English of this commandment is: if a fellow-creature have fallen into sin and shame, then instead of leaving him there wounded and half dead, stop and help him up. Play the good Samaritan to him. If he has been tripped by a strong temptation, don't jeer at him, or cast the condemning stone. However low and disgraceful his fall, give him a lift by your prayers and counsel and support; and perhaps his "feet and ankle bones may receive strength."

The word "restore" which Paul used signifies to set right. It is a surgical term; it refers to setting a broken bone. Society is as full of stumblers who have fractured their consciences, or sprained their good resolutions, or bruised their hearts, as the Greek hospitals are of wounded soldiers! But when the transgressor has fallen and the mischief has been wrought, what then? Shall that wounded brother-man or sister-woman be left in the clutches of Giant Despair? Shall they be compelled to limp along through the remainder of life's journey as shunned and friendless cripples? Ah! that is not the way that a merciful God treated David when he stumbled, or the way in which the compassionate Jesus treated Simon Peter.

I am not pleading for sin, or excusing it; I am pleading for sinners. Of the holiest Being who ever trod our globe it was said that He "receiveth sinners," and in His last moments on the cross He prayed, "Father forgive them; they know not what they do!" I am pleading for every convict that ever came out of Sing Sing's or Auburn's penitentiaries that he should have a fair chance to climb back again to honest respectability. I am pleading for every penitent girl who ever stumbled into unchastity through lawless passion or a sedu-



cer's devilish wiles. I am pleading for every reformed tippler that he have a helping hand extended to him, and a fair opportunity to get on his feet. Let us "consider ourselves, lest we also be tempted."

I do not wonder that so many stumble into drunkenness. Our towns are full of Satan's slaughter-houses, the saloons; and they will be full of them until the aroused conscience of the land padlocks them with prohibitory laws well enforced. But the licensed dram-seller is not the only one who deliberately sets a trap for his neighbor, or puts a stumbling-block in his way. A dear friend of mine not long ago fell into wretched inebriety, and when called to account he stated to me that he began to use alcoholic stimulants "by the advice of his physician!" I do not know which to blame most, the weak man who stumbled or the weak doctor who gave him the fatal advice. Thousands have fallen over this medical stumbling-block; and in these days when the teachings of such masters in medicine as the late Sir Benjamin W. Richardson are, or ought to be, familiar to all the profession, no doctor is innocent who prescribes the use of alcoholics except in extreme or exceptional cases. Alcoholic medicines may cover up many things; they cure almost nothing; they directly cause untold evils and miseries. There are surely enough safe tonics and restoratives without playing with the "cup that biteth like a viper."

God's Word not only enjoins every effort to restore those who have fallen, but is very plain in regard to the "putting a stumbling-block, or an occasion to fall, in a brother's way." It strikes the practice of offering intoxicants right in the eye when it declares that it is "good not to drink wine whereby thy brother stumbleth." What moral right has a Christian to put a temptation in the way of his fellow-man? If the contents of the glass which I offer to my guest cause him to stumble, he stumbles over me. I am a partner in his sin. If he goes from my table, or from my house, with an enkindled thirst for intoxicants, I lighted the accursed flame. If he becomes a drunkard, I helped to make him one, and have done my part toward shutting him out of heaven. It is the drinking usages which do the mischief, and which underlie and support the drink-traffic; an enormous amount of drunkenness does not begin in the saloon; it begins at private tables, or in social parties, or under the roofs of a false and fatal hospitality. Oh, these stumbling! How fast they multiply, and how fearfully they fall, and how many loving hearts are rent by their ruin! Is it a Christian duty to restore the penitent and lift up the fallen? Then is it tenfold more a duty not to put the stumbling-block of temptation in another's way. One single ounce of prevention is worth a ton of attempted cure.

#### WAS WESLEY A PREMILLENNIALIST?

Rev. R. F. Hawlins, D. D.

AS one of the "out-of-town" readers of the HERALD, we are hardly satisfied with the position in which our good Dr. Daniel Steele has left John Wesley as to his premillennial attitude. We venture a fuller answer, feeling that the animus of this great man upon this great theme will be of interest. Dr. Steele leaves the impression that Mr. Wesley was a premillennialist only in some quasi sense. The fact is, no one of his day was a more earnest chiliast, and no one's life work was more largely determined by that belief than was Mr. Wesley's. We regret that the limits of a brief article will not permit us to bring out the truth of this statement more largely. We will attempt it, however, as far as possible.

Mr. Wesley's words in Dr. Middleton are significant, and plainly announce his view: "The doctrine which Justin deduced from the prophets and the apostles, and in which he was undoubtedly followed by the Fathers of the second and third centuries, is this: the souls of them who have been martyred for the witness of Jesus, and for the Word of God, and of those who have not worshiped the Beast, neither received his mark, shall live and reign with Christ a thousand years. But the rest of the dead shall not live again until the thousand years are finished. Now to say that they [the Fathers] believe this, is neither more nor less than to say, they believe the Bible."

Justin, as is well known, was the most remarkable defender of this faith in the opening centuries of Christianity. Justin, however, did not stand alone in the propagation of such a faith. It was the faith of the first three centuries, until the glory of religion was eclipsed in the union of Church and State under Constantine. Barnabas, Clement, Polycarp, Hermas, Irenaeus, Lactantius, chief men and scholars, held it, and in their writings it is found as a staple topic. Besides, most learned men of the day held this view, and no other faith, or exegesis, was thought of.

Our modern church historians are one in representing that this was the common faith of the first three centuries. Gleaser says: "It was

the general faith of the apostolic age." Mede says: "It was the general belief of all orthodox Christians, and none but heretics denied it." Hase says: "It was the old and popular faith." Holmes says: "The stream of all antiquity ran that way." Chillingworth says: "It was the doctrine believed and taught by the most eminent Fathers of the church in the age next after the apostles, and by none of that age opposed or condemned." Burton (Bampton Lecture, 1829) says: "The early church's faith in the premillennial advent of the Lord is beyond successful denial." Bishop Russell says: "It was the sure and certain faith entertained by the Christian world down to the beginning of the fourth century." Dean Alford says: "The whole church for three hundred years held it, and it is the most cogent instance of unanimity which primitive antiquity presents." Kurtz says: "The State Church under her temporal prosperity forgot the millennial glory of the future."

I wish I had space to give some of the sentiments held in those three centuries. I can only point to a few. Barnabas said: "The true Sabbath is the Sabbath of the thousand years." Clement said: "The apostles went forth proclaiming that the kingdom of God would come." Polycarp said: "If we obey Christ in this present age, we shall receive the age to come." Hermas said: "This age is winter to the just; the coming age is summer." Irenaeus said: "Christ is the stone cut out of the mountains, who shall destroy the temporal kingdoms, and introduce the eternal one, which shall be at the resurrection of the just." Lactantius: "The present age shall have an end, when there shall flourish a golden age, the Lord Himself then reigning." Justin was the expounder and the great first leader in the propagation of this revelation of the Gospel, and Mr. Wesley held him as one of his chief guides into the learning and belief of the primitive church.

A book which seems to have largely influenced Mr. Wesley in his premillennial views was Hartley's treatise. He wrote to Hartley and said: "I cannot but thank you for your strong and comfortable doctrine, of which I cannot entertain the least doubt so long as I believe the Bible." Mr. Hartley was a man of learning, and Mr. Tyerman says of his book:—

"It is by far the most sober, sensible, Scriptural and learned work that it has been our lot to read. He professes to show the great importance of the doctrine of Christ's glorious reign on earth with His saints, and maintains that it was typified in many of the Levitical institutes; was foretold and described in numerous places by the inspired prophets; was made the subject of many precious promises in the Gospel; was delineated in the Revelation of St. John; and was received as an apostolical doctrine by the primitive Christians, according to the testimony of the ancient Fathers, etc., etc. He further argues that it received the sanction of the Council of Nice, called by Constantine the Great, and composed of bishops from all parts of the Christian world; and that it is embodied in the Catechism of King Edward VI., which was revised by the English bishops, and published by the royal authority in the last year of King Edward's reign."

Some of the points in this remarkable book, as given by Mr. Tyerman are: (1) That Christ will come a second time, and will set up a kingdom, and visibly reign on earth for a thousand years; (2) that during this reign His saints will be raised and restored to the perfection of the first Adam, and earth all over will become a copy of the primeval Paradise; (3) that during this millennial theocracy saints will flourish and sinners will be in absolute subjection, etc.; (4) that saints will be crowned, some put on thrones, etc. These are the salient points of this learned and able book, and Mr. Tyerman's explanation for stating them is that, in substance, they were held by Mr. Wesley.

But no book seems to have exerted a more powerful influence upon Mr. Wesley than that of Johann Albrecht Bengel. It is doubtful if any commentator ever lived who made a profounder or more lasting impression than Bengel. Delitzsch, Dörner, Luthardt, and many other able scholars, speak in the highest terms of Bengel. And Wesley, writing to Dr. Joseph Benson, says: "Undoubtedly Bishop Newton's book on the prophecies is well written, and he is certainly a man of sense and understanding. But there is no comparison, either as to sense, learning or piety, between Newton and Bengel; the former is a mere child to the latter."

It was Bengel's views on the premillennial coming of Christ that determined Mr. Wesley's theological thought. He had ceased to study the prophecies because he could not understand them. His mind would have thus remained in suspension if he had not chanced upon the works of Bengel. His New Testament Notes are largely a reproduction of Bengel. Bengel could not, as Wesley after him could not, understand the Scriptures except upon the premillennial (hypothetical). Indeed it is doubtful now if a forceful and satisfactory understanding of the Bible can be had by any one except upon this view. Copernicus gave the true view of the outside universe, and Bengel more than any other has given us the inside view—the divine plan in the human family. This view unlocks the temple of truth and enables one to "read God's thoughts after Him" and see "the end from the beginning" in His plans as does no other.

We see, then, that Mr. Wesley was a premillennialist of the first order. We do not see why there should be any disposition to take this crown from him. He ranks among seers and has the true vision of truth. He is fitly to be ranked with Justin, with Clement, with Polycarp, with Irenaeus and the whole college of the learned Fathers; with the great leaders of the Reformation; with the immortal Still-

fleet; with Coke and Fletcher and "all the Oxford Methodists," and his own brother Charles, who indoctrinated his times with his millennial songs.

I cannot believe that the great truth for which he contended, which he saw so clearly, which animated his life so powerfully, has become lost to the church which, under God, he established. The very foundations of that church, as Dr. Nathaniel West well says, "were laid deep in the premillennial faith of the pure apostolic and primitive martyr church." Methodism has so far lived in a glorious trance of evangelism; she will, again, we verily believe, grasp this foundational truth and utilize it with a power never yet known.

All truth is not the same truth. A rib is not the same as the backbone. An immense amount of truth is grouped around the doctrine of justification by faith. There are leading truths but for which much subsidiary truth would not exist at all. The second and premillennial coming of our Lord is a great cardinal truth to which much other truth stands related—the return of the Jews, the resurrection of the dead, the glorification of the earth, the happiness of all mankind, which together constitute the divine plan in the human race. Wesley is greater today than ever, and his great thoughts seem grander than ever. In some of his sermons he has not only truly interpreted the divine Word, but has anticipated the thought of the present day. They are an arsenal of thought on pure premillennialism. Let no young preacher forget Wesley if he would go panoplied to the conflicts that are just before him, and animated with one of the greatest thoughts God has revealed to the human mind.

Rising Sun, Ind.

#### OUR CINCINNATI LETTER.

Loansville.

THE midsummer correspondent usually has his bricks to make without straw, but this year the Queen City shows some signs of life despite the prolonged heat. Most of the churches have closed their Sunday night services, but a census taken on a recent hot Sunday showed the Sunday night attendance larger than the morning, suggesting that our summer hours for closing may be ill-timed. The preachers have tried to choose sermon topics in season, Rev. E. O. Buxton preaching a series of sermons on "Nature" and Rev. J. W. Magruder announcing "A Summer Holiday with Jesus."

An excursion to the picturesque region of High Bridge, Kentucky, was given under the auspices of the Charles Wesley Brotherhood, a new organization that has just completed its first year. The Brotherhood was founded by a layman, Mr. J. E. Q. Maddox, and it has made its way in the churches because it promises by attractive meetings, and by inaugurating receptions, excursions and other functions, to interest men in the church. Mr. Maddox has received enough letters of inquiry in regard to the aims of the Brotherhood to conclude that it may be destined to fill a place in the church at large.

Extensive preparations were made to entertain the seventh annual convention of the National German Epworth League, that convened in Pike's Opera House, July 22-25. Eight hundred delegates were expected and several hundred guests. Mr. Gustav Tafel, Cincinnati's new mayor, elected on the reform ticket, welcomed the convention to the city. German was the language of song and address, and the program handled such subjects as "The Influence of Germanism in the Development of History of America."

It seemed peculiarly fitting for the convention to meet in the cradle city of German Methodism. Cincinnati points with pardonable pride to the fact that it was here, sixty years ago, that Dr. William Nast started a German Methodist Church that in his own lifetime has grown into thirteen Annual Conferences, two of them in Germany, and one in Switzerland, with eight hundred ministers, ninety thousand communicants, seven colleges, and a large current and permanent literature.

German and English Methodists united a few weeks ago to celebrate Dr. Nast's ninetieth birthday. Rev. Davis W. Clark, D. D., reviewed Dr. Nast's life on this anniversary occasion, tracing it from its early chapters when little children followed him through the streets, calling after him "Methodist" and "Pietist," and dwelling on the anomaly of the fact that a student of Tübingen and a classmate of Strauss should have opened a door for evangelical Christianity, giving the Lutheran and infidel Germans the boon of spiritual Methodism.

Dr. Nast is aggressive and it is safe to guess he would be in sympathy with the papal edict received by the Catholics in the city a few weeks ago decreeing that German supersede English in the church services, wherever advisable. He might not think it very rank heresy to say that when all the younger generation speak English there seems less reason for separate Epworth Leagues than for any other branch of the German work.

An artistic souvenir program announces the Epworth Heights Camp-meeting, to be held the first two weeks in August, and shows portraits of the prominent speakers and picturesque views of the camp and the Miami Valley. The Association asks for patronage and support,

calling attention to the fact that most of the Methodists who made Epworth Heights what it was twenty years ago, are dead, and that in the twenty years a spirit of worldliness has encroached on the church and alienated it from some of its early institutions. The Association is fortunate in having secured Rev. A. C. Hirst, D. D., of Centenary Church, Chicago, for its first Sunday morning service the first of August. Dr. Hirst is held in enthusiastic regard by his former parishioners at Trinity Church, Cincinnati.

Rev. C. W. Barnes, of Wayne Avenue Church, Lockland, prefaces the regular camp-meeting program by a course of Bible study. Mr. Barnes gave a series of five Bible lectures at the Cincinnati University last winter that were so favorably received by Dean Myers and the public that he has been chosen to fill its Bible chair the coming year, the McMicken bequest specifying that an hour's Bible study a week shall be a requirement of the University's curriculum. Before he enters on his work Mr. Barnes proposes to lay his outline of study before the Epworth League and Christian Endeavor Societies, hoping to interest them in registering for his Bible course in the fall.

Great solicitude has been felt for weeks past on account of the illness of Trinity's pastor, Rev. C. W. Guillelte, D. D., but grateful news comes from Kentucky, where he is recuperating, of his probable near recovery. Dr. Guillelte is very much beloved by his people and has been doing exceptional work at Trinity under adverse circumstances. Trinity is neighbored on either side by large Presbyterian and Congregational churches, and stands just across the way from a successful Baptist church that is the rallying centre for several missions. Dr. Guillelte has held the field for Methodism in the face of competition and it is hoped that he will round out his five years' term.

The coming of Mr. Henry Demarest Lloyd, of the editorial staff of the Chicago Tribune, to lecture before the Preachers' Meeting on "The Uses and Abuses of Corporations," was one of the events of the early summer. Mr. Lloyd is a type of the new social reformer with whom the preachers can travel to Altruria, for he finds his key for the solution of social difficulties in the Mosaic law and the New Testament. Mr. Lloyd wants the Golden Rule applied by means of law to the fabric of society. He feels that we have had amateurs enough who have made social reform a fad and played the Golden Rule as an aria with variations, till all the little trills and transpositions have been done to death. Mr. Lloyd furnished text and illustration for more than one sermon preached this summer, and the Book Concern sold all its copies in stock of his book, "Wealth Against Commonwealth," as a result of his visit.

Despite the midsummer heat the directors of the Y. M. C. A. have been trying to wipe out by popular subscription a debt of \$42,000 contracted on the construction of the building. The athletic department of the Association reaches a large number of young men in the summer and the expenditures of the institution cannot be curtailed without seriously limiting its usefulness.

The City Church Extension Society has been making a strenuous effort to cancel an indebtedness of \$2,700 that it has contracted since the payment of its \$10,000 debt. The society mans a Gospel Wagon and extends help to several weak churches, but its work centres at three points—McMicken, Sixth Street and O'Brienville Missions. It supplies the three missions each with a preacher or evangelist to whom it pays \$900, the only fancy salary being drawn by the superintendent of the society who received, until a recent cut of \$500 was made, \$2,500 a year.

The results of the work hardly seem to be on the scale of its expenditures and there is a growing conviction that something must be done to effect an organization of the society on another basis. The most feasible plan suggested is to begin by dispensing with a paid superintendent by placing the society under the direct oversight of the presiding elder, Rev. R. H. Rust, D. D. A few disaffected laymen, who seem to regard the eldership in the light of a fifth wheel to a coach, have been trying to get a following before Conference, but Dr. Rust's friends will uphold and magnify the office as long as a man of his abilities decorates it.

Do you know what  
baking powder is bought  
by the Government for  
the families of army  
officers?

Cleveland's.

Do you know what one  
all the leading teachers  
of cookery use and re-  
commend?

Cleveland's.



## THE WORLD FOR CHRIST.

Rev. J. W. Hamilton, D. D.

[An address delivered at the Third International Epworth League Convention, held at Toronto, Canada.]

IT was the Pharisees who said among themselves concerning Christ, "Perceive ye how ye prevail nothing? Behold the world is gone after Him." They were His enemies and doubtless meant to speak in hyperbole. But the time was near when Pilate, before whom He witnessed a good confession, would say to the Jews, "Behold your King." He was come who had been given the heathen for His inheritance and the uttermost parts of the earth for His possession. Paul declared Him the blessed and only Potentate. John, when he saw Him from Patmos, said He had on His vesture and on His thigh a name written, "King of Kings and Lord of Lords."

There is a single alternative to the world-wide conquest and universal supremacy of the Christian religion. It is to be found at man's extremity in absolute atheism — "despair is the only genuine atheism." Mr. Gladstone was right when he said, "The stages of mental ascent and descent are almost innumerable; but the alternatives of action proposed by the Christian faith are two only." And it is well to remember that "between these alternatives there is no middle ground." He must reign whose right it is to reign.

I have in mind a picture of the race, "having no hope and without God in the world." It is a picture of such despair as that with which men vainly strive to give "the finishing blow not only to misery but to weakness." I found it in Southern Europe. It is a picture of the Suides' Cemetery at Monte Carlo. Various travelers have denied the existence of this graveyard, but it does exist and is not hard to find — after you know where to look for it. Do not expect to find it near the grounds of the beautiful palace where the sound of the whirling ball mingles with the clink of gold. Ask neither the croupiers nor the porters about it. They will smile incredulously, and shake their heads. Do not expect anybody about Monte Carlo to tell you where it is. Nobody will do so. Guide-books do not mention it — the institution looked out for that. But go to the old priest in Monaco and ask him where his cemetery is. He will tell you gladly. It is about three miles from the gambling house. Bronze gates open to it from the beautiful drive. Go right through this cemetery and climb the hill behind where the graves are few. You will come to a rough stone wall, and if you look carefully will find a gate through it that opens to a rough, stony path. Up this path about 300 feet is a rude stone dwelling, built partly into the hillside. Here lives Gilbert, the grave-digger of the Suides' Cemetery. If he has any other name he keeps it to himself. He claims to be French, but has more the appearance of an Italian or a Spaniard. He speaks the three languages perfectly, and has a smattering of English. He appears to be about eighty years of age, but is strong and wiry, and climbs over the mountains with the ease of a young man. He knows all about the place — more than any other man living, and more than he will ever tell. For his services in caring for and digging graves for the unknown suicides, he gets his house rent free, his food and 120 francs every three months.

"I am the greatest man in the world," said Gilbert, in describing himself. "All these forty graves I have dug myself. They are all mine, and so are the people in them — all mine. I spend my days here, and sometimes my nights. When another friend is ready to come and sleep in my house, they send for me and I go bring him. Forty brave people have I buried, sir, thirty-seven men and three women. And they sleep sound — ah, so sound! It is so long since I dug the first grave over in the corner that I almost forgot. But I remember it as that of a young man — an Englishman. He lost all and shot himself through the heart. He was a brave man, and well deserves to sleep in this beautiful place. The ladies? No; they were not beautiful nor young. Ugly, mean looking. All

of them took poison. One man who killed himself had one hundred pounds in his pocket. He had not been playing, but just killed himself in the beautiful park. He is there in No. 20."

The grave-digger leaned on the handle of his shovel and looked across the blue waters of the Mediterranean on one of the most beautiful sights on the face of the earth.

"What matters it how a man leaves the world?" he said, in perfect Italian. "See," said the old man, going to the edge of an open grave, "this is ready for somebody. Who? It may be me; it may be you. We cannot guide our own lives any more than we can guide the ball that whirls in the roulette wheel. All life is chance. We love chance and stake our lives on it. If we win we are happy; if we lose we weep; or, like my friends here, end our lives bravely. I never think of tomorrow: if I am to suffer, I will suffer; if I am to be glad, I will be glad. After all, it matters little in the end. That's the same in all cases. But I wonder where the man is now who will fill the grave I have just dug. Perhaps he is ready for me."

It may be said that the despair of such suicides as sleep in that cemetery is not self-selected, but is rather the result of mad impulse, and is a sort of "last dignity of the wretched." This may be true of the suicides, but the old grave-digger voiced the atheism for which he believed the cemetery to stand. And there are those who are honest enough voluntarily to accept this alternative rather than be Christian.

I found many years ago a beautiful monument in a little country graveyard near the bank of the Ohio River which left a sad memory of my visit to that little Western village of the dead. For an epitaph I found these words inscribed, "The Idea of Revelation, Special Providence and Future State is fallacious. The laws of Nature are wise, good, impartial, immutable, eternal. Matter may change its form, but cannot become non-existent. These are his words. So mote it be." There was quite a commingling of incongruous statements, but the one declaration that death was the full definition of destiny, made it the oldest marble that chilled my memory. Then to read above the name of a man who had lived fourscore years chilled that stone to ice. Here was an old man who had thrown away his hope with his privileges and was adrift upon the shoreless sea of extinction. Near by was the grave of the infidel's wife. These words were inscribed upon her tombstone: "Mother, we cherish thy memory. Sweet be thy dreamless sleep." There was the same dark foreboding, but the children wanted the sweetness of a more practical philosophy to rob the mother's charnel house of its deep, dark terror.

Have we no better hope than the suicide's grave-digger, the infidel, or children of the infidel? I would rather believe Christianity if it were false, than such infidelity if it were true. The "truth" in such instance would have no value and therefore could not be true. But Christianity, the inspiration of all virtue, courage and hope, so beckons and impels us on, while it holds us to life and work, that, if it be false, in the end we are this one world ahead of the bewildered, despairing atheist.

Christianity is

More than a Hope.

It has demonstrated itself to be a living, all-pervasive, conquering presence. From its inception, nay, its incarnation, it has met with no reverses which have diverted it; it has taken no backward step to discourage confidence in it, but has developed a continuous and steady advancement at the expense of all other systems of religion, the world through and the earth over. "Never," says Unihorn, "in the whole course of human history have two so unequal powers stood opposed to each other as ancient heathenism and early Christianity, the Roman State and the Christian Church. Apparently the weakest of forces confronted the strongest. Remember the enormous power of the Roman empire: consider not merely the material resources of the State, but also that heathenism had possession of every sphere of life, public and private; that it filled the State and the family, and ruled all culture; and bear in mind, besides, the tenacious power dwelling in a cultus which has prevailed for centuries. Contrast with this the Christian Church as it was in its beginnings, totally destitute of all this might, possessing neither political power nor wealth, neither art nor science, a little company, in the world's judgment, of unlearned men, fishermen, publicans, tent-makers, with only the word of the Cross, the message that the promised Messiah had appeared, that in the crucified and risen One there is salvation for all peoples."

Forget not with what resistance and resentment they were met. "They had trial of cruel mockings and scourgings. Yes, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. They wandered in deserts, and in mountains, and in dens and caves of the earth." Nevertheless Paul, whose stripes witnessed for him, ventured to the very gates of Rome, and within the walls of the city, with such holy and omnipotent assurance as to say, "As much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." Who was he that was come to dethrone

the pagan power of the Caesars, leaving not one stone upon another of their temples, and empty their Pantheon of its gods? It was not simply Saul of Tarsus, but Paul the Apostle accredited and accompanied by the veritable God. In less than three hundred years his Epistles were the statutes of the Empire. Within a thousand years there were 50,000,000 of Christians; in five hundred years more they were doubled, and in three hundred years more they were doubled again. During the present century they have doubled for the third time. The next century will begin with 500,000,000 of Christians on the earth; 750,000,000 of the human race are already under Christian governments.

The great demonstration of the Gospel — the secret and power of Christianity, as of the Reformation, of Methodism, and of every vital and reforming agency — is that

God is in this World.

He is the Immanent Presence that upholds all things by the word of His power. He is revealed naturally in Jesus Christ and His disciples. Christianity is the natural religion of man, and is therefore in harmony with all the laws of his being and state. Nature, in a far more profound and essential way than could be discovered by the Hegelian thesis, antithesis, and synthesis, confirms the revelation. Penetrate to the secret of the world's theology. Go down to its natural law. Hunt for its immutability or transcendence. You will find the happy correspondence. Christianity is only nature's theology. There is no pantheism in the conception, and yet the all-pervasive Presence acquaints the consciousness of all living things with the right and power of Christianity to go everywhere and stay as the sovereign presence whose claim there is none to dispute or conceal. Christianity is in the ground; you cannot bury it. It is in the water; you cannot drown it. It is in the air; you must breathe it. All things are Christian by the right of eminent domain; nay, by the right of kindred essence, filial reverence and response. Christ made this world and He owns it. In the very nature of its being it is His. Sin and Satan, by the very economy of the creation, can have no power of dominion here. They have no claim but that of intrusion. The power of their resistance, whatever their strongholds, is at best but a semblance. What seems strength is but transition, the consciousness and movement of retreat.

As all Christians everywhere accept

Christianity as God's Only Appointment

for the recovery of the race, to them there can be no thought of failure as to its ultimate triumph. If truth be truth, and there can be but one truth, its failure is unthinkable. Every foregleam of the approaching issue is an unmistakable prophecy. And the prophecies are not to fail. "In the perspective of inspired vision the kingdoms of this world are already the kingdoms of God and of His Christ." Every movement of the Christian Church assures believers that it is a part of the plan of conquest and significant of the final result. It is reported in one of the magazines that when the "Kearsarge" and "Alabama" began their engagement, the first shot from the Confederate cruiser cut the halyards of the flagstaff on the Federal vessel in such a way as to swing the flag freely to the breeze, and the first shot from the "Kearsarge" cut the flagstaff on the Confederate vessel short with the deck and dipped both flag and staff into the sea. The writer of this story made use of the incident to forecast the issue of the battle. Much more significantly have the battles of the nineteenth centuries forecast the issue of the strife on the earth. The stone which was cut out of the mountain without hands smites the image of gold, silver, brass, iron and clay, and the iron, the clay, the brass, the silver and the gold are broken in pieces together, but the stone is diminished by nothing. The great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation

thereof is sure. Rev. Dr. Behrends, of Brooklyn, who has written a valuable little book entitled "The World for Christ," an excellent manual for Christian missions, says: "We must secure the acceptance of Christianity everywhere if we are to preserve Christianity anywhere. . . . No doctrine can survive unless it can conquer. Its universal acceptance is the inexorable condition of its self-preservation. . . . Christianity must supplant all other religions, or itself ultimately vanish from every land. . . . For there can be but one religion, as there can be but one science of astronomy or of physiology. . . . We must choose between the two alternatives — Christianity everywhere or Christianity nowhere."

Whatever is True We are Bound to Teach.

It is in the nature of our being. We keep nothing to ourselves. Whatever we know, good or bad, we must tell. If a woman cannot keep a secret, a man ought not to. He will do violence to his nature. The patent office, like the copyright, was projected to protect people, when things ought to be told, from telling them to their own injury. Persons who could not keep their tongues from good had to be protected by law. When what we know is true, and that truth is for the saving of nations, I repeat, we are in duty bound to give it away. This should not be simply because we are commanded to do so, but because it is human to do so. When Terence uttered in the Roman theatre his famous sentence, "I am a man, and nothing human is foreign to me," his audience went wild with applause, because every person in that audience was human. The best inheritance of any people is the passionate desire above all things sincerely to know the truth and publish it.

None of us liveth to himself. As every man hath received the gift, even so he is to minister the same, as a good steward of the manifold grace of God. But the first duty man owes to his neighbor is the duty he owes to himself. "What of books?" said Carlyle, "Hast thou not already a Bible to write and publish in print that is eternal, namely, a Life to lead?" If Christianity is the natural law of this life, and the most natural thing in the world is to be Christian, it is necessary to every man's good health and long life. And it is as essential to promote the public good that one be Christian as it is to put lights in the streets and clean water through the city.

The measure of one's zeal, then, becomes one's duty. Zeal is only means to an end. It "is like fire: it needs both feeding and watching." "Zeal without knowledge," said Newton, "is like expedition to a man in the dark." If good men had the zeal of bad men, or wise men the zeal of fools, the earth would often be made to bring forth in one day and a nation often be born at once. The zeal of many a mistaken or lost cause has been worthy of imitation by the world's greatest leaders and best men. When I recall the hired Huns who have a seal for any cause, and the many persons whose seal has consumed them in the cause that was doomed not to succeed, I am stirred to exhort men and brethren whose zeal has grown cold to hasten the coming of the King.

I recall a lad who was found by a Confederate captain of cavalry near the outskirts of the battle at Manassas. He had been shot through by some Federal soldier and had dropped down from his horse, but was hanging by the horn of the saddle waiting to die. When the captain discovered his condition and fate he said, "O my boy, I'm afraid they've done for you." "Yes," said the lad with the histrionic pathos characteristic of so many another son of the South, "they've done for me, but my father's there yet; our army's there yet; see! our flag's there yet." And lifting himself with heroic effort he struggled once more to say as he fell on his face, "And liberty is there yet." That was a zeal worthy of victory. Oh, that soldiers of Christ would imitate such zeal!

Distance has nothing to do with the relations of brothers. "God's creature is one. He

## A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind. — He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

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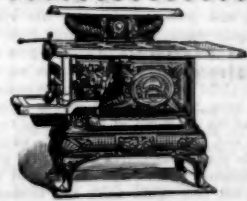


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makes man, not men. His true creature is unitary and infinite, revealing himself indeed in every finite form, but compromised by none." Is my brother who lives in Canada any the less my brother than if he lived in Boston? Wherefore? "Distance sometime endears friendship, and absence sweeteneth it." The rule at Boston is more likely to be, the nearer one's brother lives, the farther he is away. The distinction between home and foreign missions is usually made by the brother who takes occasion to have all his brothers keep their distance, and knowing him as they do, doubtless they can say as Dean Swift once said, "If a man makes me keep my distance, the comfort is he keeps his own at the same time." The world is as much in need of the truth at one point as another, and is as much entitled to receive it at one point as another. It is no nearer to God from the North than the South, and it should be only our sins that we would put away from us as far as the East is from the West. We cannot have less than the world in our embrace. The prejudice that has inspired arrogance among us to look on the greater part of the world's people with contemptuous estimates is fostered by a spiritual pride which would out the very nerve of missions. It was this prejudice, these estimates, this pride, that so long influenced us to feel if there were men and agencies that were not quite adequate to the work at home they were quite sufficient for the work abroad. There was a feeling among us in the Northern States after the Civil War, when we found men that were not acceptable with us, that they were too good to throw away and would just about do for the South. This was not the plan for the atonement and redemption in Jesus Christ. He it was who brought the very best to the very worst, "who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation." Christianity must vindicate its claim by doing its very best work for the very worst men. "God's goodness is the measure of His providence."

#### Our Weapons are not Carnal.

When Robertson, of Brighton, was wrestling with his call to preach, he was inclined to go into the army as a soldier. He said if he could be given a sword, and sin could be clothed with flesh and blood, he could be induced to enlist in the ministry very readily. But the Lord told His workmen very early that His work was "not by might, nor by power, but by My Spirit." And Jesus, who had power over the angels, said to His disciple who struck a servant of the high priest and smote off his ear, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." The world hitherto has resorted to the sword, but the world of the sword is coming to an end. We war a good warfare. It is truth, righteousness, love that shall conquer in the earth. The pen is mightier than the sword, and "nothing deters a good man from what honor requires of him." All our achievements are by faith. But under sin we are all so accustomed to work that with our self-reliance and independence we cannot readily accept so great a gift as the Gospel vouchsafes by the simplicity of faith. "Ah," sighed Shelley to Leigh Hunt as the organ was playing in the cathedral at Pisa, "what a divine religion might be found out if charity were really made the principle of it instead of faith." But the divine religion was not to be found out, but to be made known. It came down to man from God out of heaven, and was not to be sent from man up to God. Blessed as charity is, it never could have the majesty or simplicity of faith. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." The blind man said unto Him, "Lord, that I might receive my sight." And Jesus said unto him, "Go thy way, thy faith hath made thee whole, and immediately he received his sight and followed Jesus in the way."

No other possible possession of man could have the efficacy of faith. It is as profound as

it is simple. The history of its achievements vindicates the wisdom of its selection. "We are not indebted," said the younger Disraeli, "to the reason of man for any of the great achievements which are the landmarks of human action and human progress. It was not reason that besieged Troy; it was not reason that sent forth the Saracen from the desert to conquer the world; that inspired the Crusades; that instituted the monastic orders; it was not reason that produced the Jesuits; above all, it was not reason that enacted the French Revolution." The time would fall me to tell of the men "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Mr. Balfour is right, in his "Foundation of Belief," in saying that the very demonstration of the sciences rests upon faith. There can be no knowledge which does not first of all come by faith, and last of all rest on faith. I do not know that this desk is beside me, but by faith. I believe in my senses, my experience, my reason, my judgment. I believe, therefore I know. How could truth be apprehended, righteousness accepted, and love promoted except by faith? "This is the victory that overcometh the world, even our faith."

#### The Obstacles

—yes, I have not forgotten them. I could pile up the blackness of darkness and disfigure the future with ten thousand times ten thousand devils. I know that eight hundred millions of the earth's inhabitants have never heard the name of Christ. I know the wall that environs the millions of China, I know the degradations of India, I have heard something of the color of Africa, I know the crusades of the Cross will fall more frequently in the countries of the Crescent than where "the heathen in his blindness bows down to wood and stone." I know the struggle of the future is to be more in Christian countries than in pagan. Armageddon will be waged with the prejudices and passions of the wilfully unregenerate minds and hearts in the great cities of the Christian nations. It cost the city of New York twelve times as much money to support its saloons last year as was expended by all the churches in all the States and Territories for all their Christian missions at home and over the earth. And I know we will wrestle not only against flesh and blood, but against principalities and powers and spiritual wickedness in high places—against the prince of the power of the air.

Nevertheless, this old world has lost confidence in paganism and disbelief and sin and sinning. The extravagant teachings of the heathen religions in the face of the world's intelligence have driven them in out of the light. They can only thrive hereafter in the shade, in the cloister. "Ignorance is the night of the mind, but a night without moon or stars." Bancroft has truthfully said: "Atheism is a folly of the metaphysician, not the folly of human nature." Johnson said to Bowell, "No honest man could be a Deist, for no man could be so after a fair examination of the truths of Christianity." "I named Hume," said Bowell. Johnson replied, "No, sir; Hume owned to a clergyman in the Bishopric of Durham that he had never read the New Testament with attention." There will never be another Voltaire. "It was in an age of skepticism that he was the prince of scoffers; it was when philosophy hovered around saloons that he excelled in reflecting the brilliantly licentious mind of the intelligent aristocracy." When I was a boy there were religious denominations which made light of sin and sinning, and accommodated a creed to the notion that in the end it would be as well with the sinner as with the righteous. But they were "laughed out of court," and out of town, with many a paraphrase like this:—

"How happy is the sinner's state  
When he from earth is driven;  
He knows it is his certain fate  
To go straight up to heaven."

"So all the filthy Sodomites,  
When God bade Lot retire,  
Went in a trice to Paradise,  
On rapid wings of fire."

"There's Judas, too, another Jew,  
Whom some suppose accursed;  
Yet with a cord he beat his Lord,  
And got to heaven first."

The Man of Nazareth now has right of way through the earth. So far as the claims of Christianity on civilization are concerned, the conquest of Christianity is already assured. Greed, gossling, gluttony, now pamper millions for worms and the grave. But the war with money kings is now on, and will not end till man is the brother of man. The saloon is already outlawed, and the fumes of the furnace reach out their long, suffocating fingers to claim it. The brothel and bestial living contend with decency and order, but as certain as the devil is never from home in a journey, and never sleepeth, he is gathering the gluttonous and the licentious to himself with vengeance.

There will be no ultimate victory in our day. And yet the good Queen who rules this fair empire which ranges the earth with the sun, has seen in her day about all of this world that is worth the seeing. God intends the children who come after us shall have something to do; but there is not a succeeding sun which does not witness a better day's work done. The changes of time are changing the sons of man, but never for the worse—always the better. The Lord wisely delays His coming. Fear not.

"There shall be in the last days scoffers working after their own lusts and saying, Where is the promise of His coming? For this they willingly are ignorant of." But, beloved, let "the great world spin forever down the ringing grooves of change." "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." It is enough if we are privileged only to help swing back the iron gates of heathen India and China, unlock the doors and open to the daylight the dark continent of Africa, and turn many to righteousness. Be not deceived. "The Lord is not slack concerning His promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." "The day of the Lord will come as a thief in the night"—but it will be when the chorus of the evangelized world shall rend the veil of the sky and sound a thousand years!

#### Maine State Epworth League Convention.

(This report was not received at the office until July 20. Ed. ZION'S HERALD.)

THE 5th annual convention of this body, held at Chestnut St. Church, Portland, July 7-9, was in every respect a grand success. About 245 delegates, from all over the State, were cordially welcomed by Hon. C. H. Randall, mayor, and Rev. C. W. Parsons, pastor. Response by President F. M. Strout was given in a very fitting manner, after which the reports of State officers were read, all of which were very encouraging and showed not only an increase of ten wide-awake Leagues, but an increase of interest in many, and in all the departments of the older Leagues, with a bright outlook for a strong, aggressive State organization.

The convention sermon, preached by Rev. J. M. Frost, of Bangor, from Zech. 4:2: "What seest thou?" proved a great inspiration. The evening session opened with a grand praise-service led by Rev. L. G. March, followed by a most acceptable address by Rev. E. O. Thayer, D. D., urging all loyal Epworthians to more careful thought and consideration of the "Missionary Work of the Church." Rev. J. D. Pickles, of Boston, gave a most interesting address on "The Palace and its Purpose." At the close of the addresses a reception was tendered by Chestnut St. Church and a social hour was spent.

A greater part of Thursday was very profitably devoted to the School of Methods, under the efficient direction of Revs. W. T. Perrin, J. D. Pickles, H. E. Foss, E. O. Thayer and G. H. Spencer. Many helpful suggestions for each department were given. Rev. F. C. Rogers' lecture on "Home" was unusually interesting and instructive.

In the evening a large number participated in the closing service. Rev. C. L. Banghart, Junior League superintendent, gave an interesting talk on the grand work that is being done among the Juniors. The address by Rev. W. T. Perrin, on the "League on the League," was an able production. A male quartet furnished music. Officers were chosen for ensuing year as follows: President, L. S. Robinson, of Rockland; secretary, Sadie A. Lowell, of Dexter; treasurer,

W. H. Perry, of Hallowell; vice-presidents, James Bates of Gardiner, Stella Wentworth of Bangor, W. S. McGeogh of Portland, Alice May Douglas of Bath; Junior League superintendent, Rev. C. L. Banghart, of Oldtown. SADIE A. LOWELL, Sec.

#### East Machias Camp-meeting.

The camp-ground at East Machias, (Jacksonville) was never in better condition than this season. The frequent rains have been favorable for the growth of foliage, so the grove is at its very best. The services will open with an Epworth League Convention, beginning Friday evening, Aug. 27, and closing Saturday evening, Aug. 28. Rev. John Tilling, of Brewer, who with the executive committee has arranged a very interesting program, will preside. The camp-meeting proper will open Monday evening, Aug. 30, and close Friday evening, Sept. 2. This meeting will be under the leadership of Presiding Elder Norton, who has had charge for the last five years. He will be ably assisted by the preachers of his own district and possibly some others who have served charges in East Maine. Through the years Mr. Norton has had charge of the meetings on these grounds he has held very tenaciously to the idea that the best and most lasting results are secured by using home talent rather than imported. The singing will be led by Rev. F. H. Jones, of South China, Me., who has so successfully directed this part of the services for the last three years. The Methodist Hymnal and "Finest of the Wheat No. 2" will be the books used, and all singers are invited to join in making the music a special feature of this gathering. Rev. Robert Sutcliffe, who for the last two years has conducted similar services, will at 1.30 p. m. each day give a Bible reading, and Mrs. John Tilling will conduct a Junior League hour at 4 p. m. each day. It is the desire not only of those having care of the various services, but of the Association as well, that this may be one of the best and most successful seasons ever passed on these grounds. Improvements are already going on, a new circle will be opened, thus giving more lots for tents and cottages and enlarging our encampment. Good order will be maintained, as experienced men will be on duty as policemen. The boarding-house will be run by Mr. Cyrus Thaxter, of Machias, to whom parties desiring to secure board or lodging in advance can write. He will spare no pains to make it as homelike as possible and at the very lowest rates. His prices will be as follows: breakfast and supper, 25 cents each; dinners, 40 cents each. Furnished rooms, \$2; unfurnished, \$1.50 per week. Mr. Thaxter has made arrangements to have milk, meat, eggs, and all articles of food needed in the cottages, furnished each day at reasonable rates if orders are given the parties who have the care of these things. Refreshments will also served each day at the boarding-house. With work well planned and every department well looked after it would seem that the hopes of the most sanguine might be realized, and a great amount of good done. Let the church members plan to attend in large numbers and invite their friends to accompany them, and so through united effort let us get good, and do good to as many as possible. "Come with us and we will do you good!" H. W. N.

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## WORTH IT.

Do you remember the rebuke given to Edwin Forrest? He was showing a "super" how to do a small part, and at last exclaimed in despair, "Can't you do it as I do?" "No," said the man; "if I could, do you think I would be working for \$5 a week?"

This illustrates the trouble with all the low-priced China Cabinets one sees. If they were well made do you think they would be offered at the price of kindling wood?

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## The Family.

### GOD IS UNDISMAYED.

Mabelle P. Clapp.

If I should tell you that I oftentimes doubt  
That God is good, that Justice reigns, that out  
Of loss comes gain; oft doubt that pain and  
Grief

Are angels in disguise; should tell you there  
Are days when life itself seems no great boon  
Since all life shadowed is or late or soon,  
Your troubled eyes, O friend, would search my  
face,

Perplexed and anxious at this fall from grace.  
But God is undismayed.

He only knows how little I can see,  
In this dim light, of His great plan for me  
And for His world; how phantoms black and  
grim

Brandish their awful arms 'twixt me and Him  
Till I seem forced to doubt His love and power,  
While in the darkness fearfully I cower.  
He only knows how real they are to me,  
How far He seems when I cry pleadingly;

Yet He is undismayed.

For He knows, too, that this thick cloud of  
doubt

That stifles, blinds me as I grope about,  
Is but the shifting, wind-blown surface-sand,  
'Neath which the ground is firm whereon I  
stand.

He knows that just ahead the palm-trees grow,  
With cool springs bubbling in their shade, and  
so

Above the dust, the tumult and the strife  
Of myriad forces in this human life,  
He watcheth undismayed.

Even while I doubt Him, in His pitying love  
He draws me closer; though the heavens above  
Are black with storm, and in my dull despair  
I feel no pressure, still His arms are there,  
And will not let me fall. Through all the maze  
Of doubt I know God is, and in those days  
When o'er my soul the scorching doubt-winds  
blow,

It comforteth my tired heart to know  
That He is undismayed.

O Thou who in the desert dwelt apart,  
Answer the wordless prayers that from my  
heart

Wing their swift flight into the great unknown,  
And in my desert leave me not alone!  
Give me endurance, courage, till each doubt,  
Dark-browed and grim, at last be put to rout,  
Until thy angels come with succor, strength,  
And on the burning sands I stand at length  
As conqueror, undismayed.

West Roxbury, Mass.

## Thoughts for the Thoughtful.

Let thy day be to thy night  
A letter of good tidings. Let thy praise  
Go up as birds go up, that when they wake  
Shake off the dew and soar. So take Joy home,  
And make a place in thy great heart for her,  
And give her time to grow, and cherish her.  
Then will she come, and oft will sing to thee,  
When thou art working in the furrows; ay,  
Or wedding in the sacred hour of dawn.  
It is a comely fashion to be glad,  
Joy is the grace we say to God.

— Jean Ingelow.

In her darkest hour she always felt and  
followed the guiding hand of Duty. Slowly  
it grew upon her that the hand was that  
of Love. — *The Story of William and Lucy  
Smith.*

Remember your own soul must be illu-  
minated before you can help others; the  
spring does not brim over with refreshing  
waters that has not a hidden source. —  
*Light on the Hidden Way.*

Slowly, through all the universe, the  
temple of God is being built. When, in  
your hard fight, in your tiresome drudgery,  
or in your terrible temptation, you catch  
the purpose of your being, and give your-  
self to God, and so give Him the chance to  
give Himself to you, your life, a living  
stone, is taken up and set into that grow-  
ing wall. — *Phillips Brooks.*

White is the heat of the fire  
Where the strong steel blade  
Is forged and tempered and made;  
Sharp must the chisel be  
Whose strokes shape the marble, perfectly.  
To the statue that ages admire;  
And shall man be afraid,  
When his Maker, using, never in vain,  
The flame of trial, the tool of pain,  
Shapes him, through anguish, yet lovingly,  
To nobler uses and higher?

— Priscilla Leonard.

Do not fancy yourself safe and forgiven  
because you feel no burden. There is such  
a thing as a laden slave sleeping on his bur-  
den. The first stages of mortification alone  
are painful; after that the benumbed senses  
cease to warn. The frost-bitten man is  
warned by strangers. So is it in paralysis  
of conscience. — *Frederick W. Robertson.*

Why should we allow ourselves to be so  
needlessly unhappy with thinking that our  
trouble is one in which God has no part?  
There cannot be any such trouble. If not  
a sparrow falls to the ground without our  
Father, even though a stone from the hand  
of a cruel boy may cause the fall, then not

a trial can come to us without Him, even  
though some cruel or careless hand may  
start it on its way. By the time the trial  
reaches us, it has become God's will for us,  
and is meant to bless us. — *Hannah Whitall  
Smith.*

Every permitted sin incrusts the windows  
of the soul and blinds our vision, and every  
victory over evil clears the vision of the  
soul so that we can see God a little plainer.  
The unholy man could not see God if he  
were set down in the midst of heaven; but  
men and women whose hearts are pure see  
Him in the very commonest walks of life.  
— *J. Wilbur Chapman, D. D.*

We need to keep an open eye and ear  
— to earnestly set ourselves to do so —  
to catch the lights of higher meaning and hear  
the tones of finer and diviner harmonies in  
life and nature. It is not hard to do. It  
does not mean any straining of the mind,  
though it does mean earnest, quiet thought.  
Life is so full of things in which the tender  
mercifulness of God comes near us; in  
which our little stroke of effort brings  
blessing out of all proportion, telling of a  
larger Will than ours at work in things.  
What is your part in this wonderful sleep?  
Have you caused this to be? What have  
you done towards this daily bread — these  
commonest mercies of our household life?  
The most that you have done has been  
some final touch to gracious secret forces  
that have been working with a scope which,  
when you think of it, seems infinite. This  
eye with all the wonderful machinery of  
sight; this ear, with its marvelous suscep-  
tibility to sound; this mind and life to  
which eye and ear are but avenues of that  
thought which is the crowning mystery of  
all; will you use these from day to day  
without any tender grateful thought of that  
deep, gracious life and meaning in the world  
which causes them to be? Our wisdom is,  
to try that more and more of life's common  
blessings may thus touch us as reminders  
of God. A thankful heart, which once be-  
gins to think this way, will feel that Divine  
mercifulness touching life with its subtle  
visitations a score of times a day. —  
*BROOKE HERFORD, D. D., in "Sermons of  
Courage and Cheer."*

If we would learn the lesson of joy we  
must train ourselves to look more at the  
blessings of life and less at its trials. Many  
persons make a little gloomy world of their  
own and stay in it. They build the walls of  
their soul house out of the black stones of  
their troubles and sorrows. They put dark  
colored panes in the windows, shutting out  
the light. They have no cheerful fire on  
the hearth and no bright lamps shining in  
the apartments. The only pictures on their  
walls are the pictures of their lost joys.  
They never forget their troubles, and can  
give you long lists of their losses and trials,  
but they keep no record of their blessings,  
nor do they remember God's benefits. They  
live in gloom in their dark house, simply  
because they will not let in God's glorious  
sunshine. They forget that their Father  
ever made a flower, a star, a sunbeam, or a  
child's sweet face, or ever did a kindly or  
gentle thing for them. Such persons never  
can be rejoicing Christians until they re-  
verse this habit, learning to forget the un-  
pleasant things, as the waters forget the  
keel's rude cleaving when it is past, or  
as the fields in summer forget the frosts  
of winter when the flowers have come  
again. There is enough of divine goodness  
in the darkest hours of the Christian life, if  
we but have eyes to see it, to keep our heart  
ever full of joy. The secret lies in training  
ourselves to find the bright things, and to  
get from them the joy they are meant to  
give. — *J. R. Miller, D. D.*

## STREET LIFE IN PARIS.

Pauline Cushing.

SAID one woman in conversation with  
another: "We have been in Paris  
such a long time now, people call us regular  
Parisites." There may be visitors to this  
city whose length of sojourn could not  
entitle them to such a term, whose atten-  
tion has therefore had no time to fasten  
itself upon common customs and costumes.  
It is always the contrasts to his own way of  
living that interest the "foreigner."

Although the French capital lacks the  
 quaintness of many another, yet there is  
much which is strange and amusing. For  
instance, we laughed the first time we saw  
a policeman. Think of the man with such  
a mighty office patrolling the street in a  
snug little coat, its skirt very short. The  
color was worthy respect — blue with red  
pipings — but, oh, the buttons! Not even  
a glimmer of gold to be seen, but only  
small, silver dots, like a big V, from the  
shoulders to the belt. His head covering  
was another shock — a mere blue cap with  
a silver number upon it and piped with red  
and white. We decided that the French  
policeman centered all his dignity in the  
sword sheathed at his side. In the winter  
he is more imposing. Then he wears stiff,  
high boots and seems to grow tall in a long,  
loose coat. If it be mild weather, he uses a  
short, hooded cape. These capes give a  
picturesque effect, and are commonly worn  
by children, youth and employees, but  
never by an employer. In a rainy day  
there is a metamorphosis of all the people.  
They become magnified brownies, their hat

and face nearly hidden under the hood  
whose long point asserts itself merrily.

Somewhat similar to the costume of the  
policeman is that of the letter and the  
paper carrier; for the mail is thus divided,  
there being two carriers for every route.  
His suit is also of blue, with red trimmings.  
There is one solemn row of brass buttons  
from a choker collar to the waist. He  
appears like the artists if he dons his cape,  
which is long, reaching the knees. We  
never laugh at him — no, indeed! — even  
though he does bring the letters in a shallow  
black box. We are too glad to see him to  
consider his style of dress.

It is interesting to see day laborers in  
groups upon the street. The masons are,  
perhaps, most noticeable, for they have a  
bright scarlet sash wound about the waist.  
This, over a suit of white or blue, gives a  
vivid dash of color. The carpenter has  
always *les pantalons* of corduroy, close  
about the ankles but very loose above. His  
blouse is variable, but a small, black cap is  
seldom wanting. One recognizes the  
painter by a long, blue blouse, a blue  
jacket, and a cap. He who works upon the  
roof is clad similarly; but the jacket is  
replaced by a short vest.

Then one can hear, if he does not see,  
the street sweepers with their noisy,  
wooden shoes. But the *egoutiers* excel in  
foot-wear, having heavy, leather boots  
reaching above the knees. They, too,  
patronize the dealer in corduroy trousers  
and blue coats.

One day there seemed to be a great hat  
going down the street, and later a man  
appeared under it in a long blue blouse.  
His work was to carry sacks of meal upon  
his head. The hat is made of stiff felt and  
forms a support for the burden as well as  
protecting the face.

Among these workmen one often hears a  
beautiful voice, singing. Such an one, that  
of a carpenter, has been near us for months,  
beginning at seven o'clock and continuing  
until six at night. It is said that these men  
know the chief airs from the operas or long  
portions of plays. They find their great  
pleasure in spending their evenings at  
inexpensive theatres. Although these men  
represent no wealth, the best artists some-  
times long to appear before them. They  
give applause enthusiastic and genuine.  
With a more cultured audience there is  
only mechanical clapping from a row of  
men hired for the purpose.

The tradesmen are proud of their work  
and never slip on another coat when going  
home from shop or store. A few years ago  
when M. Thivier was elected by the com-  
mon people as their representative, he said:  
"I shall wear my workman's blue  
blouse over the customary dress when I  
take my seat in the Chamber of Deputies."  
Friends protested, saying that it would be  
impossible. He, however, succeeded, and  
discontinued it only after he had produced  
a desired effect.

As it is more and more the tendency  
among Americans to select some specialty  
of profession, the same proclivity is dis-  
played here in a rude way among provi-  
sion dealers. The butcher sells only beef,  
mutton and lamb. The *tripier* has sole  
claim to the head, brains, liver, heart,  
feet, etc. If one wishes fowl, he must go to  
the *frutier*, and there are others who have  
the monopoly of game. If two men hire a  
store in the same building the goods of one  
cannot be like those of his neighbor. With  
this brief suggestion of the divisions, it is  
easy to see that marketing becomes some-  
thing more than giving an order over a  
telephone wire.

The streets in the morning are quite filled  
with women making their daily purchases.  
It is astonishing to see these working  
women bareheaded, whatever the weather.  
Young girls, clerks in the stores, will ride  
home at night, on top of the omnibuses,  
with but a small shawl about the neck and  
shoulders. The same is true of many chil-  
dren and babies.

French people have one odd custom —  
that of stopping the ears with cotton. As  
Boston is famous for its spectacles, so cot-  
ton in Paris is equally noticeable. The na-  
tional malady seems to be ear-ache, while  
it is the exception for one to wear glasses.  
It is seen everywhere; even is it worn by  
dignified men and by the richly dressed.

But to return to the subject of marketing.  
Nearly every woman carries a basket or net  
bag. Since fruit and vegetables seldom have  
paper, the latter discloses much of her bill  
of fare. Being obliged to go to each store,  
she generally carries her groceries. But  
they may be delivered by a boy who bal-  
ances a flat basket on his head and often  
reads a newspaper on his way. He would  
make a good messenger boy! The greater  
part of trading is done outside the store at

low counters, or with street vendors. To  
their carts is attached a harness which  
either Monsieur or Madame slips over the  
shoulders. The women's voices, as they  
call their wares, are fearfully vibrant and  
heavy. Those must have been terrible  
sounds given by the starving market wo-  
men when they assailed the palace at Ver-  
sailles. The loud cry of one, advertising her  
goods, makes the stranger shudder.

Other women, in contrast to these, are  
those who sell fish in the great wholesale  
markets. They are rich. They wear a  
bonnet with real lace, and true diamonds  
glitter on their unclean, odorous hands.  
Their dress is of excellent material covered  
with a white apron.

The baker, with suit of white, is patron-  
ized for bread, at least, by nearly every  
family in Paris. It is found in all shapes  
and varieties. Just before it is taken from  
the oven steam is turned in upon it, giving  
a very brown crust. It is said that France  
has been famed for its bread since the sev-  
enteenth century. It seems very possible,  
if one were to judge the date of the make  
from the hardness of its crust! The French  
breakfast consists of a roll and a  
cup of coffee. These were our first sen-  
timents about the custom: —

Young sister Pauline  
Went to the cuisine  
To get her poor self some food.  
But when she got there  
The cuisine was bare,  
A study, as 'twere, in the nude!

The workmen, who have twelve hours a  
day of labor, take a roll or two for the sec-  
ond meal as well, with a supplement at  
"the seller of wines." Children at play  
eat bread, as "young America" eats candy  
and chews gum. Passers-by carry bread,  
without a wrapping, under the arm or in  
work aprons, or a child measures his length  
with a long, narrow stick of it. A partial  
loaf has often with it one thick slice added  
to make the weight exact. But it must be  
a fastidious person who insists on having  
his bread done up in paper!

The "old clothes man" follows the high-  
ways of Paris as well as of other cities.  
He has a badge of office — a man's hat,  
usually a tall silk, carried in his free hand.  
Over his shoulder he holds a bag; but  
men of his occupation are not numerous.  
In London stores for second-hand clothing  
abound. The poor there appear in drag-  
gled finery and dilapidated head-wear.  
Similar people in Paris are clad in dark  
garments, usually black, "first hand," with  
dark shawl or coat, and occasionally a  
worsted hood. Their children wear black  
aprons, and ragged poverty is not com-  
monly seen.

He who mends chairs announces the fact  
by a horn; also by his voice, which keeps  
up a sort of duet with the blast. Different  
trade cries, perhaps thirty in number, are  
taught by "professors," and each cry has  
its peculiarities. The man just mentioned  
sings, —

"Old chairs to repair, old chairs to repair.  
It is I who will mend them,  
It is I who will return them,  
It is my wife who will eat up the money."

The traveling optician declares, —

"Spectacles, spectacles!  
Spectacles for grandmamma,  
Spectacles for grandpapa,  
Spectacles, spectacles!"

Another call heard almost daily, is,  
"Froak chickweed for the little birds."  
Once a week there is a bird market, but  
often peddlers go about with a large cage  
balanced on the head, from which comes a  
trilling advertisement.

There are two men who use a small, reed-  
like whistle. The sound resembles that of  
a bagpipe, and quite a tune is played. One  
indicates that the traveling glue-pot is  
near to repair all cracks in pottery, wood,  
etc. The other is heard early in the morn-  
ing. When a gray mist dims the outlines  
of the houses the high notes echo, and  
down the hill, in long blue blouse and Tam  
o' Shanter cap, comes the piper. At his  
side trot briskly five or six little goats,  
stopping to be milked at each customer's  
door.

So, from morning until the hour when  
gas-lighters, dressed in light blue and red,  
foretell the hastening shadows, the drama  
of common life is enacted. And then, be-  
fore its costumes and customs the soft cur-  
tain of night rolls slowly down.

Paris, France.

— A naughty boy one day eluded punish-  
ment by creeping under the bed where his  
mother could not reach him. Shortly after, his  
father came, and when told of the state of  
affairs, crawled on his hands and knees in  
search of his son and heir. To his astonish-  
ment, he was greeted with the inquiry: "Is she  
after you, too, father?" — *Independent.*



## IF YOUTH COULD KNOW.

If youth could know, what age knows without teaching,  
 Hope's instability and Love's dear folly,  
 The difference between practicing and preaching,  
 The quiet charm that lurks in melancholy;  
 The after-bitterness of tasted pleasure;  
 That temperance of feeling and of words  
 Is health of mind, and the calm fruits of leisure  
 Have sweeter taste than feverish zeal affords;  
 That reason has a joy beyond unreason,  
 That nothing satisfies the soul like truth,  
 That kindness conquers in and out of season —  
 If youth could know — why, youth would not  
 be youth.

If age could feel the uncalculating urgency,  
 The pulse of life that beats in youthful veins,  
 And with its swift, resistless ebb and surge  
 Makes light of difficulties, sport of pains;  
 Could once, just once, retrace the path and  
 find it,  
 That lovely, foolish zeal, so crude, so young,  
 Which bids defiance to all laws to bind it,  
 And flashes in quick eye and limb and tongue,  
 Which, counting dross for gold, is rich in  
 dreaming,  
 And, reckoning moons as suns, is never cold,  
 And, having naught, has everything in seem-  
 ing —  
 If age could do all this — age were not old!  
 — SUSAN COOLIDGE, in *Congregationalist*.

## Under the Trees.

IT is too warm for reading "Under the Evening Lamp" these midsummer nights. Let us adjourn to the grateful shade of the trees: —

A little girl asked about Washington, saying, "He was not a king, was he?"  
 "No," said Prue, thoughtfully, "but he was a king in his heart."

They had just moved into a new house, and they stood surveying the situation. "I wish," she said, "that this carpet was velvet." "I don't," responded the husband, unfeelingly, "I wish it was down."

Some years ago, says a writer in the *Book Buyer*, Longfellow and his family were visiting Tennyson, and Miss Longfellow, happening to pick up a volume of her father's poems which lay conspicuously on a table, was startled at hearing a gruff voice say: "Don't you get enough of that at home?" It was Tennyson himself who made the brusque remark.

A pretty story is related of Phillips Brooks: He had long been a favorite with a little girl of five, the daughter of a parishioner, and she was always delighted if she happened to meet him when out for a walk. The day the Bishop died, her mother came into the room where the child was playing, and, holding the bright little face between her hands, said, tearfully, "Bishop Brooks has gone to heaven." "Oh, mamma," was the reply, "how happy the angels will be!"

The *Youth's Companion* says that a new summary of our exports is that set forth in *Harper's Weekly*. It says that a number of men were recently discussing the affairs of the present administration. One of them advanced the proposition that the McKinley Cabinet had not yet brought about any marked advance in the country's prosperity.

"Oh! I don't know about that," said another, quickly. "We are already sending hay to England and porter to France."

Yet nothing was said about the beneficent influence of sending an angel to Turkey!

A good many men today, who grew up in large, old-fashioned families, will vouch for the truth of this poor boy's woes, set forth in the *New York Weekly*: —

"When dad has worn his trousers out,  
 They pass to brother John;  
 Then mother trims them round about,  
 And William puts them on."

"When William's legs too long have grown,  
 The trousers fail to hide 'em;  
 So Walter claims them for his own,  
 And stows himself inside 'em."

"Next Sam's fat legs they close invest,  
 And, when they won't stretch tighter,  
 They're turned and shortened, washed and  
 pressed,  
 And fixed on me — the writer."

"Ma works them into rugs and caps  
 When I have burst the stitches,  
 At Doanaday we shall see (perhaps)  
 The last of dad's old breeches."

In an editorial on "The Summer Type of Religion," which it characterizes as "a relaxed type of Christianity," the *N. Y. Observer* goes on to say that, while on the whole, in the practice of many believers, it is the weaker, the less pulsant and militant type, it need not in any case be entirely devoid of the exercises of faith and the ministries of Christian service. A vacation need not be a vacuum. Pleasure is not necessarily inconsistent with piety. The summer is not to be surrendered up unconditionally and unreservedly to the relaxations and recreations which prove them so popular. Religion is a thing for the whole year. There may be a summer type of it, but it must in one form or another be characteristic of the whole of life. The Christian is never off duty. Opportunities to serve the Lord may everywhere be found. Sea-shore and mountain may be recognized as a sanctuary, and every secluded nook where tired humanity rests for a season becomes an oratory where praise, albeit silently, perpetually ascends to the great Creator who hath made summer as well as winter, and who never ceases to expect and crave the homage of those who love Him.

The *Critic*, reviewing the "Memoirs of Hawthorne," by his daughter, Rose Hawthorne Lathrop, says that it is not a little curious that Hawthorne, who was the most reticent and shy of men, and for this reason less approachable than any of the gifted Concord coterie, should be known so intimately to us after his death. There is very little that he has written, or that has been written to him, that has not seen the light of print. Some of the letters in this volume seem almost too private for publication; but they are none the less interesting for that reason. In her letters to her friends about her husband, Mrs. Hawthorne laid bare her soul. Never was a man more beloved — we might say worshiped — by his wife, than was Nathaniel Hawthorne. She seemed to regard him as something more than human, a god who condescended to walk for a while upon earth. Indeed, in many instances she refers to him as Apollo. He certainly was an unusually handsome man, and carried himself, even in the bosom of his own family, with a dignity and grace that were recognized even by his youngest children.

## Boys and Girls.

## ERNEST'S HALF-HOLIDAY.

Elizabeth Robbins.

THERE was to be no school, and Ernest expected to spend the afternoon with another boy who lived about a quarter of a mile away. He meant to start at one o'clock, and had opened his lips to tell his mother that now he was going, when she began to speak to him.

"Ernest," she said, "could you take care of Edith, and let me lie down for a little while? My head aches so I can hardly see."

"But I'm going to Caspar's," exclaimed Ernest, in an abused tone of voice and with his forehead puckered into a scowl. "You said I might, the first afternoon that school didn't keep."

"Did I? I had forgotten," said his mother, patiently. "If I said you could go, of course you can," and she turned away from him and began washing the dinner dishes.

Ernest went quickly out of the house and across the yard, passing Edith who was sitting in the path playing with a tin dipper and a big spoon.

Edith was three years old, and was Ernest's cousin. She and her mamma were visiting at Ernest's, but today her mamma had gone away to see an old friend in town and had left Edith behind.

Ernest went out of the yard and down the road, but he walked more and more slowly, and finally he stopped, and sat down on a big stone by the roadside. He was thinking how pale and tired his mother had looked, and of the tears he was almost sure he had seen come into her eyes when she turned away from him. He was very unhappy. He didn't like to take care of Edith; she was always getting into mischief, and when any one tried to stop her she would scream. And he did so want to go to Caspar's, for Caspar's father had just bought him a swing, one of the kind made of wood, that you sit in and push with your feet to make it go, and Ernest felt as though he couldn't wait to see it and swing in it.

But he didn't like to think of his mother suffering, and it must be a great deal worse to have to take care of Edith if you didn't feel well. He remembered how kind she was to him if he had the least little bit of an ache. He was sure she would not go off and leave him if his head ached so he could hardly see.

Ernest sat for some time and thought of these things, then, all at once, he jumped up from the stone and started back toward home.

When he came in sight of Edith he saw her throwing a dipperful of the gravel from the path into the air. It came down into her lap and made her laugh, so that she began again to fill the dipper.

"Stop! Stop!" cried Ernest.

"No — no! I'm going to," cried Edith, and hurried as fast as she could.

Ernest stooped and pulled his hands full of grass and arnica flowers which grew by the side of the path, then running to her he emptied the dipper, with a quick jerk of her chubby little arm, and filled it with the grass and blossoms.

"Now toss that up," he said. "It is ever so much nicer than dirt."

Edith looked as if doubtful whether to be pleased or offended, but finally tossed up the grass, which came down on her head and amused her so much that she wanted Ernest to pull more grass.

When he had got her mind off the gravel, and herself away from the path, Ernest ran to the house, where his mother was just putting away the dishes.

"I'll stay and take care of Edith," he

said, in his pleasantest voice and with his scowl all gone.

This time he was quite sure about the tears, but they were glad ones, and his mother smiled through them, and said it was very kind of him to give up his visit for her.

Then she went to her room, and Ernest returned to the yard.

He found that Edith had tired of the grass and was running down the road as fast as her little feet would carry her.

Ernest ran after her and tried to persuade her to come back, but she wouldn't be persuaded. Then he tried to take her hand to lead her, but she put her hands behind her. "I won't! I won't!" she cried, and kept on down the road.

Then Ernest stood in front of her, and by dodging this way and that kept her from going any further. At this Edith screamed, and when that had no effect, she cast herself down in the middle of the road, hid her face, and wept.

Ernest did not know what else to do, so he stood still and waited. After awhile she didn't cry so loud, and Ernest, looking around for something to amuse her, saw a little frog.

"Oh, come, Edith!" he cried, "and see the little hop-toad."

Edith scrambled to her feet. "Going to catch him," she said gleefully, and reached out her hand. But the frog hopped. She followed him a few steps, then reached down again, and again the frog hopped. They kept this up till they came to the dry bed of a little brook that ran under a little bridge across the road. Here the frog jumped down and disappeared under the bridge. Edith stooped and peered in after him, but it was not very light there, so she didn't try to follow him any further.

"Hop-toad all gone," she said solemnly, and walked along by Ernest's side.

"Now she's going home all right," thought Ernest, as she slipped her hand into his.

But when they came to the lane, Edith suddenly let go his hand. "I'm going to see the tows," she announced, as she crawled under the big gate.

Ernest climbed over, and they walked down the lane together, stopping to pick big bunches of the ferns, asters and golden-rod, that grew along the borders of the lane, Edith talking very fast and asking ever so many questions.

There was another gate at the end of the lane. "Mustn't go under there," said Ernest. "The cows are there."

"Want to see the tows," said Edith, already half way under the gate. But Ernest held her back till he had made sure the cows were nowhere in sight, she struggling all the while, and whispering that she wanted to see the "tows."

As soon as she was in the pasture Edith made for the pump, where there was a great tub nearly full of water. Ernest tried to get her interested in something else, but she had seen that tub before and remembered what fun it was to dabble her hands in the water.

"Oh, dear!" thought Ernest. "She'll get her dress all wet, and I promised I'd take care of her." He knew if he tried to stop her by force she would cry and scream, and his mother might hear it and think she must come and see what was the matter.

"Let's put the flowers in the water," he said. "You put in one, then I'll put in one."

Edith liked the novelty of this idea, and at first put in only one at a time; then she tossed them in by twos and threes, and finally cast in all she had left at once. Then Ernest threw his in, and the water was all covered up.

"Now we'll play horse," said Ernest, suddenly remembering that he had his reins in his pocket. "I'll be your horse."

Edith was well pleased, and when Ernest had harnessed himself she took the reins, and he trotted and pranced about the pasture and then toward the gate.

This gate was higher than the other one, so that Ernest could easily creep underneath it, and soon they were in the lane again.

There was an apple tree whose branches overhung the lane, and there were perhaps a peck of apples on the ground. Edith had not noticed them before, but now she dropped the reins, picked up an apple, and put it to her mouth.

"Oh, you mustn't eat 'em!" cried Ernest.

"They're not ripe, and they'll make you sick," and he twisted the apple out of her hand, as gently as possible, and threw it over the wall.

Edith stamped her foot and grew red in the face. "I will have an apple!" she screamed.

"No," said Ernest firmly, "you can't have any; but come up to the house and I'll give you a good apple."

"I want these apples," screamed Edith, and she stooped for another one.

Ernest snatched it up before her, and tossed it after the first one. Edith seemed surprised by this, and tried another, with the same result. It began to be funny, and she ran for the fourth apple. Again Ernest was before her, and they both laughed when it, too, went flying over the wall.

When all the apples were picked up and thrown over, Edith declared she was hungry and wanted a "cookie."

So Ernest led her to the house, and persuaded her to sit on the doorstep, and speak only in whispers, while he tiptoed into the house and brought out four of the cookies his mother had made especially for Edith to eat between meals.

"I want some water," whispered Edith, when the cookies were eaten.

Ernest got her the water, and then proposed they go and see the pigs.

Edith climbed up on the edge of the trough and leaned over, and Ernest went and pulled a big weed and threw it over into the pen. The pigs came grunting up to get it, and Edith thought this was such fun she wanted him to get more weeds, and she kept crying "More! more!" till Ernest's hands were all green, and his back ached.

When Edith tired of the pigs, she and Ernest went around to the front yard again, and the carriage house door being open, Edith led the way into it.

There was a sleigh in one corner, the shafts turned up straight in the air, so it might take less room. Edith went to it and tried to make the bells ring by jarring the sleigh.

"I'll help you in," said Ernest, "and fasten my reins to the shafts, and then you can make the bells ring and play you are going on a sleigh-ride."

When everything was ready, Ernest happened to think that his mother might hear the noise and be disturbed by it, so he shut the big door of the carriage house. This made it almost dark, for the only window was a little square one on the other side from where the sleigh was.

Then Edith jingled the bells and played sleigh-ride to her heart's content.

"Now put your arm round me and tell me a story," she said at last, leaning lovingly against him.

Ernest told one story, then another. When he ended the third one, and Edith did not answer when he asked her if she liked it, he found she was fast asleep.

There was a large fur robe in the sleigh. They had been sitting on a part of it, while the rest had been under their feet. Ernest thought for a minute, then very carefully slipped Edith down upon the floor of the sleigh. Her feet went under the seat, and the robe was so doubled at the other corner that it made a nice little pillow for her head.

She seemed to be very comfortable there, and after Ernest had stood and looked at her for a few minutes, he stretched himself on the floor beside the sleigh to wait till she should awake.

It was cool and pleasant in the carriage house; the flies on the window made a low humming noise, but excepting that it was very still. Ernest felt a delightful drowsiness stealing over him, and before he suspected anything about it he was as sound asleep as Edith herself.

It was a long time, though it seemed but a little while to Ernest, when he awoke suddenly, and found himself listening to something. He rubbed his eyes and sat up. "Why, it can't ever be the horn for supper!" he thought. "Yes — it is!"

Edith awoke at the same time, and clambered sleepily out of the sleigh. Then Ernest opened the big door and they both walked toward the house.

Ernest's mother was standing at the door.

"Why! — where have you been?" she said. "I thought you must be down in the field with papa, you were so still," and she took Edith in her arms.

Edith's gray eyes were bright, her cheeks pink, and her dark hair curled in little rings about her face. She nestled up against her auntie, and drew a long breath of contentment, but did not speak, for she was not really wide-awake.

"Does your head feel better?" asked Ernest.

His mother smiled down on him. "Yes, dear," she answered. "You have given me such a beautiful, long, quiet afternoon, that my headache is all gone, and I feel better and more rested than I have for a long time."

Then Ernest felt very happy, and he was very, very glad he had come home and taken care of Edith instead of keeping on down the road to Caspar's.

Abington, Mass.



## Editorial.

## AFFLUENCE.

IT is easy to overestimate the advantages of wealth; yet a professed contempt for riches is rarely sincere. The sober, medium view is the true one. The man of means, while freed from some kinds of care and trouble, has a double portion in other directions; and while delivered from a certain class of temptations, is well-nigh overwhelmed with a different class. His opportunities for usefulness are by no means as great as thoughtless people are apt to imagine, since there is very much that money cannot do, and large wisdom is required to do greater good than harm with large gifts. Extremely few wealthy men know how to get the most happiness out of their money. In most cases it is safe to say that the property owns the man, instead of the man owning the property. Too often a great fortune is a great servitude; it is always a great responsibility. The amount of one's income, or even the amount of one's surplus, does not measure the amount of real opulence. Riches are in the mind and in the emotions. "To know how to dispense with wealth is to possess it." "Wealth is not his that has it, but his that enjoys it." "He that has little and wants less is richer than he that has much but wants more."

## COMPETENCE.

THOSE that are in easy, comfortable circumstances, midway between the extremes of poverty and so-called riches, have, it is generally agreed, the most favored lot. The petition of Agur is commonly accounted a wise one. The middle class produces the bulk of the best characters and the best workers of the world. Yet even in this happy state there are pressing perils, and words of warning are pertinent. If called upon to say aught to those having a moderate share of this world's goods we should feel inclined—modifying a little the famous rules of the Harry Wadsworth Clubs—to give these three counsels: Look down and not up, lay up and not out, and lend liberally to the Lord.

The first of these rules will bring contentment. It will at least have a large influence that way to fix one's mind on the millions who are worse off rather than on the hundreds who are better off. But it must be a looking down not in the spirit of idle indifference or mere curiosity, still less in the spirit of reproach and scorn. He who looks down to pity, to help, and to reflect that but for God's unmerited mercy he himself might be among those trodden under foot, will gather great good from this use of his eyes.

The second rule commands prudent provision for the future, and forbids childish, reckless enjoyment of the present without forethought for darker days to come. The simplicity which, foreseeing no evil, passes on to be punished, is not the godly sort that the Christian is expected always to exhibit. It will not detract from his trust in the Lord, or tarnish him with "fleshly wisdom," if he has a tidy sum in the savings bank.

The third rule is the most important of all, both for one's own spiritual growth and the welfare of humanity. The chief support of the benevolent enterprises of the day comes from those in comfortable circumstances. If they should fall these causes, the work would be fatally crippled and progress would cease. It is clear, also, that their own advance in character would cease, for covetousness, with all its attendant miseries and degradations, would make them an easy prey. Lending to the Lord brings ample returns.

## INDIGENCE.

THERE is a vast difference between Christ's poor and the devil's poor. Those who are poor through any form of sin, such as drinking, gambling, laziness, and dishonesty, have scant claim upon our sympathy and none upon our approval. Their poverty is their proper punishment, or at least a part of it, and to attempt to remove it while the sin which led to it continues is to attempt an interference with God's righteous allotments.

But those who are poor through no fault of their own, or even, perhaps, because of their unwillingness to do wrong, have abundant consolation and good hope through grace. The promises that cover their case are many. The church of that Christ who was Himself poor has always

been made up largely from this class. Their affliction is after all "but for a moment," and is really light in comparison with the burden of vice and crime, or sickness and bereavement.

The compensations are many. The distresses and hardships that press us nearer to God will be subjects for eternal thanksgiving. The Lord who is no respecter of persons has often shown that He has some very special mercies for those who, providentially denied the ordinary blessings of life, lose not their faith in Him, but do their best from day to day to give Him pleasure. They may do much, even in their poverty, to give gladness and aid to those around them, and they may gain a bright crown at last.

## LONDON AND GREATER NEW YORK COMPARED AND CONTRASTED.

BY uniting her fortunes and her destiny with neighboring municipalities, under the recently-adopted charter, New York attains at a bound the distinction of standing next to London as the world's largest and wealthiest urban community. This step to the front, besides making her supremacy in the western hemisphere reasonably secure, and putting a hopeless distance between her and her ambitious and progressive rival on the shores of Lake Michigan, places her side by side with the great British city in such a way as to suggest some points of comparison and contrast.

In the one grand particular of age, and in historic localities, scenes, monuments and institutions which owe their hoary aspect and their power to impress the imagination to the lapse of time, the English metropolis has immensely the advantage over her enterprising American compeer. The annals of New York, even including those of the earliest Dutch settlement, are confined within the limits of less than three centuries. The city of the Thames boasts a thread of story which runs unbroken through more than a millennium and a half of years. The eye of the observant and studious visitor to modern London, as he approaches the Cannon Street railway station on his way from St. Paul's Cathedral to the Tower, is arrested by a block of stone inserted in the end wall of an old church and protected by a piece of iron grating. As he pauses to read the inscription on it he learns that it is a thousand years old, and is at once reminded of the extreme antiquity of the city through whose narrow and congested thoroughfares the streams of modern life and traffic roll noisily almost every hour of the night and of the day.

Yet to the millions that crowd its streets, London is no older and no more historically distinguished than is New York to the same class of persons of whom one chances to inquire one's way in Broadway or the Bowery. Ask the first factory girl, or errand boy, or busy store clerk who happen to meet under the shadow of St. Swithin's, or the venerable All-hallows, Barking, where the historic structure stands, and not one of them knows it by its name. Deeply absorbed in the paramount interests of the passing hour, the thousands of the people know nothing of, and care still less for, the age or the historic associations of the scenes they daily pass through.

This perfect indifference of the average citizen to the history and antiquities of the city in which he lives is attributable to a cause which operates alike in London and New York. It is the result of the phenomenally rapid increase of population. Neither in New York nor in London are the majority of the residents natives. The city at the mouth of the Hudson has always been remarkable for the cosmopolitan and multilingual character of its people. It has always been a rendezvous of nations, a babel of many tongues. Even in the first half of the seventeenth century "no less than eighteen different languages and dialects were spoken in its streets." If this polyglott feature of its social life has become more marked in recent decades, it is because its population has many times multiplied in the interval, the census of the city having climbed from 125,000 in 1820 to over a million and a quarter at the present time, and to over three millions by adoption of the new charter.

From the diverse elements composing the body of its citizens have sprung men of great intellectual power and immense practical energy. Without such men as Jacob Astor, Cornelius Vanderbilt, Fulton, Morse, and many others, nineteenth-century New York could hardly have been possible. These princes of capital, commerce and inventive enterprise enriched themselves and their families, but in doing so they enriched the community a thousand times

more. And the present-day position of New York as the chief port of entry for the Western world, with a prospect of almost unlimited development, is largely due to the magnificent courage and capacity of the men who by inaugurating its steamboat lines, its canal and railroad traffic and its telegraph systems, made it the leading centre of commerce and the chief emporium of finance on the American continent.

The numerical development of London within the last fifty years has been proportionately almost as rapid as that of New York city, but being mainly due to the steady influx of people from the counties and provincial towns of England and from Scotland, Ireland and Wales, it has more successfully maintained its homogeneity. A distinguished London ship-merchant, Mr. Charles Booth, has, in a costly and painstaking investigation, extending now over ten years, subjected the nearly five millions of the British metropolis to a thorough analysis, classifying them "according to material conditions, to social surroundings, to trades and occupations." One of the most surprising facts developed from the statistics of his recently-published volume (the ninth), is that not more than half of the heads of families in London are born there, that apart from certain hereditary trades—peculiar London industries such as book-binding, paper-making, brush-making, for example—the majority of skilled craftsmen come from outside. The native Londoner is content to be a hewer of wood and a drawer of water; his teachers, ministers, scientists, writers, doctors, architects, artists, policemen, men of the army and navy, of the railway and civil and municipal service, come to him from the much-contemned provincial towns. In all departments of labor and profession requiring superior intellectual or physical energy, Londoners are greatly outnumbered by the non-native population. Great cities have, for some reason or another, never been famous for the production of genius, heroic character or marked intellectual ability.

It is, of course, impossible for millions of people to live a corporate life in such gigantic municipalities as those of London and Greater New York without exerting a tremendous influence for good or evil on national opinion, politics and government. In this regard the record of London has been highly creditable. It has resisted the tyranny of headstrong rulers, wrested from them charters of liberty, headed and controlled revolutions and maintained a noble and dignified independence. Of late years it has been intensely conservative, but its political significance has been reduced by the growing democracy of the provincial centres. Its vote is large, its press is powerful, and as the meeting-place of the legislature it makes a stronger impression on Parliament than Parliament makes upon it. As the residence of royalty, the scene of royal pageants like that lately witnessed, and as the seat of government, it enjoys a distinct advantage over New York. Its influence on the diplomacy and financial fortunes of Europe is undoubtedly great. It has been said: "No potentate inspires half the deference which is offered to the financial power of London."

Under its new charter Greater New York is not only likely to influence more deeply the political fortunes of the State and of the nation, but as representing a vast aggregation of wealth and commercial influence and energy she will enter with more chance of success into competition with London for supremacy in the money market of the world.

## Railing against Eastern Capitalists.

IN the August Arena appears "An Open Letter to Eastern Capitalists," by one Charles C. Millard, of Wichita, Kansas, in which he rails in characteristic Western style against Eastern money lenders. He seems to find grim satisfaction in assuring those who have made investments in the West that the same are worthless. He says:—

"The Eastern money borrowed since 1880 has not been paid, and any one familiar with the facts does not need the gift of prophecy to foretell that, under the present conditions, it never can or will be paid. The mortgages, bonds, and most of the coupons you still hold, and, in many cases, you also have a deed to the property; but neither the one nor the other is of any practical present value. The mortgagor is dead, moved away, bankrupt, or working at daily labor—when he can get work—for his daily bread. Therefore the debt is worthless, and the property is but little better. The very best of it—costly business blocks in the heart of the cities—is unremunerative. No intelligent poor man would, or could, take a brick block as a gift and keep the taxes and interest paid."

The Eastern parties who loaned money to their Western brethren are held responsible by Mr. Millard for this condition of general calamity which he so vividly paints. Such statements are as ungracious as they are untruthful.

Mr. Millard has a short memory or he wilfully distorts the facts in the case. He carries the impression that Eastern capitalists sought investments in the West and had no other motive than to deplete and financially ruin their debtors. He labors evidently under the impression that those who hold Western mortgages or stocks and bonds are all heavy capitalists. No one of these statements is justified by the facts in the case. The East was in no sense responsible for the unnatural, feverish and "boom" wave in finance which swept over the great West. The West went crazy in its desire to borrow money in the East and sent its agents into every part of New England to importune and cajole our people into a willingness to make loans. Even the sacred office of the ministry was interrupted and men left Western pulpits to come among us as soliciting agents for loans. Financial schemes, the wildest ever hatched, had their inception in the West. The West sowed financially to the wind and it is reaping the whirlwind. It is most cowardly and ingrate to undertake, as does the writer in question, to shift the responsibility and put it on their Eastern almoners. Those who loaned money to their Western brethren sent with it the sincere and philanthropic desire that it would result, as was alleged, in hastening the development and growth of that newer country.

Mr. Millard should know that a very large proportion of those who invested in Western securities are not capitalists at all in the right use of that term. We think that the larger number are persons who possessed small savings. Many were persuaded to take their little all from the savings bank and put it into the Western mortgage. And now Mr. Millard not only taunts these persons with the declaration that these investments are of no value—many of whom as we know are in painful destitution thereby—and rails against them as the cause of all the misery which the West now suffers, but he proceeds to threaten them with dire punishment in the following serio-comic vein:—

"It may be assumed that you, who own the larger and more valuable share of the property, will pay the lion's share of the taxes. The Western man has 'let go'; he is not 'in the deal'; and when one capitalist is taxed to pay another, he is not an 'interested' party. I sympathize with you. You have exchanged good money for bad property; and with the property you have assumed the bulk of our burden of taxation. You must pay our bonds, pay for the repairs and improvements of public property, pay for educating our children and making our laws, and yet you have no voice in determining when, how, or to what extent these things shall be done; nor power to prevent the jobs and steals which accompany such transactions in Kansas as well as in New York."

"We are willing that you should own and control the property which was ours, and in which your money was invested, but when you attempt to force upon us your financial policy, your politics, and your religion, we object. You may own and control the property, but not us; here we draw the line."

The above is a fair sample of the unjust, delusive, and misleading statements and views which we are pained to note that the Arena furnishes to its readers from month to month.

## Personals.

—Rev. Dr. and Mrs. J. W. Hamilton were in this city last week.

—Dr. W. F. Steele, of the Iliff School of Theology, Denver, is in charge of the Bible department of the Spirit Lake (Iowa) Chautauqua.

—When Bishop Galloway, of the Methodist Episcopal Church, South, returns from South America, he will have visited all the missions of our sister church.

—Rev. Dr. B. T. Vincent, presiding elder in Colorado Conference, is spending July and part of August at Chautauqua, where he has been for years an attraction.

—Dr. Keen's little book, "Pentecostal Papers," has been translated into the Japanese language by Dr. E. R. Fulkerson, of our Japan Mission, with an introduction by Bishop Joyce.

—Rev. Herbert F. Briggs, of the California Conference, who will pursue a special course of study in New Testament Greek in the universities of Berlin and Heidelberg, sailed recently for Europe, accompanied by Mrs. Briggs and their young son.

—Rev. W. H. Lacy and wife expect to sail from Vancouver, B. C., Sept. 13, on their return to China. They will be accompanied by Miss Evelyn Pinchney, who has been appointed as teacher for children of missionaries at Poochow, and Rev. and Mrs. Arthur Bowen, who go out for missionary service.

—The Christian Commonwealth of London (Baptist) in its last issue observes: "Dr. Milburn, in the course of his prayer last Sunday morning at Harecourt, thanked God for 'this goodly land in which even the public houses are closed while the Lord's people offer Him worship.' It was significant of the preacher's happy art of seeing the best and brightest side of things."

—Rufus S. Merrill, of Bridgewater, youngest son of the late Rev. Abraham D. Merrill, died in Canada, July 27, of neuralgia of the heart, aged 63 years. He leaves a wife and six children—four sons and two daughters. He had been in Canada for some time, developing oil lands. He was an active business man, and a life-long and useful member of the Methodist Church. A suitable obituary of this worthy man will soon appear in our columns.



— Rev. L. C. Webster, D. D., has been appointed presiding elder of Findlay District, Central Ohio Conference.

— As evidence of the improved health of Mrs. Mary C. Nind, we read that she occupied the pulpit of Simpson Church, Detroit, upon a recent Sunday.

— Bishop Malilan has concluded to make his residence at Auburndale, and is this week moving into his new home at 42 Grove St., near Lasell Seminary.

— It is a fact worthy of special note that Dr. Newman Hall, of London, has been preaching the Gospel of Christ nearly as long as Queen Victoria has reigned.

— Andrew Carnegie has offered the town of Stirling, the seat of the palace and Parliament House built by James V., the sum of £6,000 for a public library building.

— Professor O. A. Wright, of Delaware, Ohio, is in Wisconsin, aiding in organizing the Anti-saloon League. July 25th was the first Anti-saloon Sunday in that State.

— Rev. E. T. Brush, recently a student in the School of Theology of Boston University, was at the last session of the New York East Conference appointed to the church at North Wilton, Conn.

— Mr. and Mrs. Gladstone celebrated, July 25, the 55th anniversary of their wedding. Both are in excellent health. It is said that Mr. Gladstone shows as much vigor as at any time within the last ten years.

— The New York Sun states that at a meeting of the board of trustees of the Ocean Grove Camp-meeting Association, held July 29, Bishop J. N. Fitzgerald was elected superintendent, to fill the vacancy caused by the death of Rev. Dr. E. H. Stokes.

— Mrs. K. W. Hallowell, wife of the late Rev. J. R. Hallowell who was for many years a Baptist pastor, and mother of Mrs. Hickmore, whose husband was an esteemed Methodist preacher in East Maine, died at Augusta, July 19, of paralysis.

— Dr. Henry Pope was elected Home Missionary Secretary by the Wesleyan Conference at the session held in Leeds, England. This is the great office so long and successfully filled and magnified by the late lamented Rev. James Ernest Clapham.

— Major Elijah Halford, who was the private secretary of President Harrison, has made a reputation in Denver as a church debt-raiser. It is said that he was largely instrumental in wiping off a mortgage of \$60,000 on Trinity Methodist Church in that city.

— At the annual meeting of the board of trustees of Mount Union College, held Wednesday, July 21, Rev. Tamerlane P. Marsh, D. D., tendered his resignation as president. It was accepted, to take effect in one year, with, however, a three months' leave of absence.

— The Western Christian Advocate says in its last issue:—

"Dr. Richard Sutton Rust is a regular attendant at St. Paul's prayer-meeting, and is one of the liveliest contributors to its interest. He does not speak long—but he always speaks loud, and to the point."

— Rev. Homer Eaton, D. D., and Mrs. Eaton are at the old farm in West Enosburgh, Vt., where he was born and where he spent the first sixteen years of his life. After a brief stay there they will spend a week or ten days at the Cascade Lake House, Cascadeville, in the Adirondacks.

— The Michigan Christian Advocate observes: "The appointment of Rev. W. H. Shier, D. D., as presiding elder of Adrian District, to succeed the late Dr. Davis, gives great satisfaction to his hosts of friends, and to official members at Adrian and elsewhere. We predict for him a vigorous administration."

— Rev. J. W. Welch, whose health has not been fully restored from the effects of long and severe strain occasioned by the Ashley Church enterprise has, at his own request, been relieved from the pastorate at Arcadia, Ind. His place has been supplied by Rev. Ray J. Wade, a probationer in North Indiana Conference.

— Rev. Louis Albert Banks, D. D., of Cleveland, O., called at this office on Saturday. He has supplied very acceptably the pulpit at the People's Temple for several Sundays. Dr. Banks and family are spending their vacation upon "their farm" in Canaan, N. H., and are greatly enjoying it. He is much pleased with the opening of his pastorate in Cleveland.

— At the Prohibitionist State Convention, held last week at Des Moines, Iowa, Rev. Dr. E. L. Eaton of our church was nominated for governor. As it appears that he is ineligible, because he has not been a resident of the State for two years, the name of S. P. Leland, of Charles City, who was the only competitor for the nomination, will be substituted for the first place on the ticket.

— Vermonters are very much gratified that President and Mrs. McKinley are spending their vacation at Hotel Champlain, on Lake Champlain. The presidential suite consists of five handsomely-decorated apartments. Mrs. McKinley's room is decorated and furnished in blue and white, and she expresses herself as delighted, saying that blue and white are her favorite colors. On the hotel register in the President's hand may be seen the simple signature, "William McKinley and wife, Canton, Ohio." The President desires to be relieved from public attention and consideration, and to be treated simply as an American citizen.

— At the regular meeting of the Executive Council, held on the 29th of July, Governor Wolcott granted a pardon to Augustus G. Wesley, who set fire to his hotel at Cottage City and was sent to the House of Correction for punishment. The vote of the Council upon the matter stood five in favor to three against a pardon.

— Rev. G. M. Smiley, of Milford, writes under date of July 29:—

"The Methodist Church at Milford has suffered a great loss in the sudden decease of George Bestley, who for over forty five years has been prominently identified with this church. For forty years he was a class-leader and for the past ten or fifteen years treasurer of the board of trustees. His devotion to the interests of the church was remarkable and his life one of sterling Christian character. He died Monday, July 26, at the age of 71. He leaves a devoted wife, also identified actively in church work. He made very generous provisions for the future benefit of the church."

— By an overwhelming majority the executive committee of the British Women's Temperance Association has voted to request Lady Somerset to withdraw her resignation of the presidency of the Association, which she offered as a protest against the refusal of the branch associations to be governed by her desire, expressed in a recent circular to the presidents of the branches, that they should not approve or sign petitions to Lord George Hamilton, Secretary of State for India, against the renewal of the Contagious Diseases acts for India.

— Rev. F. T. George writes from Southville:—

"Permit me to add my name to the list of sons of ministers. My ever honored father, Dr. N. D. George, deceased, and myself, were members together of the New England Conference since 1880, thirty-five years, and for a time were the only living effective father and son in that relation. In the past few years we have a large number added and a fine band of worthy sons of no less worthy fathers at the front in our Conference. I pray that the sons of the fathers may increase and the victories of the fathers may be multiplied."

— On July 24, Miss Willard went by invitation to what was formerly a part of the town of Dublin, N. H., to visit the old home of her great-grandfather, Rev. Elijah Willard, of Harvard, Mass., fifth descendant from Henry, a son of Major Simon Willard, one of the founders of Concord, Mass. The old home and church are practically intact, and the beautiful valley nestling at the foot of Willard Mountain, beyond which Monadnock raises its protecting form, is one of the loveliest in New England. Miss Willard and Miss Gordon participated in the Christian Endeavor praise-service, and placed water lilies (the emblem of the World's W. C. T. U.) on the grave of Rev. Elijah Willard, who died at the age of seventy after serving as pastor for forty-nine years.

— Dr. and Mrs. S. L. Baldwin left New York, July 26. At Chicago they will be joined by Dr. H. H. Lowry and wife, Miss Mabel Lowry and Miss K. J. Mullikin. They will sail from San Francisco by steamer "China," Aug. 5. Dr. Baldwin, writing of his proposed visit to China says:—

"I can hardly realize yet that I am actually to be permitted to look again upon the old scenes and to mingle with those who are left of my old associates in the jubilee commemorations. At Poochow, only Bro. Plumb remains of my old comrades, and of the seven native preachers who were ordained by Bishop Kingsley, four are gone. Only Hui So Mt. His Sing Mt. and Yek Ing Kwang remain. But of course there are many who were ordained at a later period and who were associated with me before I left."

— The Wesleyan Conference elected Rev. W. L. Watkinson, D. D., president. He received 427 votes, Rev. Hugh Price Hughes 160, and Rev. F. W. Macdonald 28. Rev. M. Hartley was re-elected secretary. Dr. Watkinson is one of the most distinguished ministers in the Wesleyan Church. He was the fraternal delegate from that body to the General Conference which met at Cleveland. Those of our people who saw and heard him there in his address or the sermon which he preached will readily recall his unique presence. In person he is tall, spare, and ascetic-looking. He cannot but be, in one sense, at any rate, as he is himself wont, with characteristic wit, to say, a long preacher. He is one of the most original and impressive preachers of the day. He was born in Hull, Yorkshire, in 1838, and early showed marked preaching ability. When stationed in Manchester, he was elected connectional editor to succeed Rev. Dr. Gregory. He is the author of many books, the most popular being his Farnley lecture on "The Influence of Skepticism on Character." His various volumes of sermons have also had a large circulation. Hugh Price Hughes is without doubt the most distinguished and most potent representative of Wesleyan Methodism, but his fearless and uncompromising fidelity to his convictions in all matters is not calculated to secure him votes among the majority of the ministers, who are of the conventional and timid sort. Men of such metal as Hughes are never distinguished for their ability to catch votes.

## Brieflets.

Dr. Davidson's contribution upon our second page, in which he deals in his comprehensive and critical way with "Contemporary Unbelief," is particularly suggestive and helpful.

The average salary of a Presbyterian minister in the United States, according to the *Interier*, is "but little, if anything, more than that of a mechanic; although it requires seven years of costly preparation."

Spurgeon's tabernacle still holds an important place in London religious life and activity. Its membership is now 4,487.

We are in receipt of voluntary contributions upon Rev. John Newland Maffitt, called out by Dr. McDonald's sketch, which we intend to publish in the next issue.

It is a remarkable fact that of five law graduates of Boston University residing in the Hawaiian Islands, one is now a judge in the highest court, another is the minister of foreign affairs, a third is the deputy attorney general of the Republic, and a fourth its chief marshal.

The effort to induce bicyclists to attend some religious service on Sunday, though tried by many ministers and churches with an accommodative spirit bordering upon compromise of honor as well as good sense, has signally failed so far as we have been able to note the result. A very large majority of those who ride the wheel on Sunday have always been non-churchgoers, and are not likely to be drawn into the church upon any attractions which are advertised as specially provided for their benefit.

The Pope is to inaugurate on a large scale throughout the Roman Catholic Church a series of religious services to commemorate the close of the nineteenth century and the opening of the twentieth; or, to use the words of Cardinal Jacobini, "to consecrate the transition from one century to the other by an extraordinary invocation of the Divine assistance of Jesus Christ, as a happy presage of peace and concord." This is a very sagacious movement on the part of the Pope and will give to the Roman Catholic Church a signal opportunity to impress itself not only upon its own constituency, but upon a world-wide public. Protestantism might find again a very practical suggestion in the alertness and prophetic wisdom of the Pope.

The following facts are significant: In 1896 Mr. Bryan, in making a speech as candidate for the Presidency, said: "The price of wheat and the price of silver go hand in hand." The value of a silver dollar, according to the Chicago Times-Herald, July 29, 1896, was 83 cents, and the price of wheat at the same date was 87½ cents. The value of a silver dollar July 29, 1897, was 45 cents, while the price of wheat on the same day was 77 cents.

The following, which was taken from an exchange, is suggestive:—

"The late C. J. True left real estate for the benefit of worn-out preachers of Minnesota Conference, which will likely yield about \$2,500, \$1,000 of which is now available."

There is no cause more worthy. Those who possess money which they are desirous to devote to noble and urgent benevolences in our church cannot do better than to leave something to the Preachers' Aid Society connected with some Annual Conference.

A novel arrangement at Wesley Chapel M. E. Church, Cincinnati, is to have the church kitchen and parlors open every Sunday noon and afternoon for the accommodation of members who desire to bring their lunches and remain all day. There are now eight and nine meetings held every Sunday, beginning with the prayer-service at 8:30 A. M., and ending with the after-meeting at 9 P. M.

The Chicago Times-Herald is authority for the statement that five States have paid off \$180,000,000 in mortgages during the past three years, as follows: North Dakota, \$35,000,000; South Dakota, \$50,000,000; Nebraska, \$30,000,000; Iowa, \$25,000,000; Kansas, \$50,000,000. Minnesota has reduced its mortgage indebtedness twenty per cent. during the past eighteen months. We commend these facts to the considerate attention of that small but very pronounced minority among us who are ever telling of the calamity of the times, particularly "out West."

The general and impartial verdict concerning the recent International Epworth League Convention is that it was a remarkable meeting in numbers and in the spirit and ability manifested. Compared with the Christian Endeavor Convention, it is believed that more people went to Toronto to attend the Convention than went to San Francisco for the same purpose. The best reports of the Convention which we have seen have appeared in the *Epworth Herald*, the *Michigan Christian Advocate* and in *Zion's Herald*. By prompt use of mail facilities, and by generous employment of the telegraph, we were able to anticipate our honored contemporaries by one week.

If one were to come to this world from any other on a tour of observation, we think that he might with much truth characterize the people at large as gloomy and unhappy. Certainly if one were to form an opinion from the expression on the faces and the chance utterances heard, he might with reason infer that this part of the world was inhabited by any but joyful and interesting people. Spurgeon was once constrained to say, after a tour of observation among the people of London: "It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations." We sometimes wonder if Christian people, with all their inspirations and hopes, form any exception to the general lugubriousness which is in "the air." To cultivate the grace of cheerfulness is, then, a very practical duty.

## Dr. Oldham in New England.

We are happy to announce that Rev. W. F. Oldham, D. D., of Singapore, said by one of our Bishops to be the finest speaker for missions in our church, has been engaged to speak at eight of our camp-grounds for the W. F. M. S.

Born in India, and having given many years of service among that people, Dr. Oldham knows whereof he speaks and has the happy faculty of



Dr. W. F. Oldham.

telling it in a unique and vivid way so as to make others see it as he does.

Thursday evening, Sept. 2, Dr. Oldham will give his famous illustrated lecture, "Light and Shadows in India," at the Tremont St. M. E. Church, Boston.

The price of tickets has been fixed at 25 cents, the proceeds to go to the credit of the auxiliary or church selling the same. They are now ready and may be obtained by addressing Miss Emily L. Harvey, office of the Woman's Missionary Friend, 26 Bromfield St., Boston.

If you have friends who are not interested in missions, get them to hear Dr. Oldham.

## ITINERARY FOR AUGUST.

Aug. 17, Cottage City,	Evening service, sermon.
" 18, " "	8:30 A. M., W. F. M. S. address.
" 20, Empire Grove, Me.,	10:30 A. M., sermon; 1 P. M., W. F. M. S. address.
" 21, Hedding,	W. F. M. S. address.
" 22, Asbury Grove,	10:30 A. M., missionary address; 1 P. M., W. F. M. S. address.
" 23, Sterling,	1 P. M., W. F. M. S. address.
" 24, Laurel Park,	1 P. M., W. F. M. S. address.
" 25, Claremont Junction,	1 P. M., W. F. M. S. address.
" 26, " "	sermon.
" 27, Groveton,	afternoon service, W. F. M. S.

## Southern Protest against Lynching.

THE *Atlanta Journal*, of Atlanta, Ga., is one of the most able and aggressive of Southern daily papers. Perhaps there is not any paper in the Southland that is more representative of the best current public opinion. We have, therefore, been greatly gratified to note that it has spoken out of late in the most unequivocal and emphatic terms against lynching. It has scarcely an issue that the practice is not reprobated in the most vigorous terms. We have failed to observe in its columns any justification of this barbarity. As many of our readers are led to think that the secular press of the South is silent in this matter, or gives to lynching a quasi endorsement, we are pleased to present a recent editorial from the *Atlanta Journal*. Under the caption, "A Rising Tide," it says:—

"There are many evidences of a healthier and higher public opinion in Georgia against the crime of lynching."

"Governor Atkinson's denunciation of this crime and his appeal to the people for its suppression are heartily commended on all sides."

"The *Journal* has received from every part of the State strong expressions of approbation of its fight against this evil which has disgraced Georgia. Many of the most influential newspapers of the State are speaking out against the mob spirit."

"Best of all, the pulpit is throwing aside the culpable silence it has maintained and is properly denouncing lynching. Following the noble sermon of Dr. Landrum last Sunday on this subject, the organized Methodist and Baptist ministers of Atlanta yesterday set the seal of their righteous condemnation on lynching and appealed to the members of their churches to aid by their conduct and influence in putting an end to it. In a sermon at Inman, Fayette County, last Sunday, Dr. J. W. Heldt said: 'Church members are responsible for lynchings, and if the proper steps are taken by church members and they work earnestly in the right direction lynchings will not occur.'"

"When the churches are thoroughly aroused against lynching a long step will have been made toward its suppression. Ministers of the Gospel all over the State should take concerted action against this crime, as the Methodist and Baptist preachers of Atlanta have done."

"We believe that the churches can do more than any other agency to crush out the lynching spirit. If there ever was a time when the churches should exert their influence in the cause of law and order, in defense of civilized society and good government, that time is upon us now. We cannot see how any preacher of the Gospel in Georgia can be silent on this subject after the events of the last two weeks."

"When laymen and men who make no special profession of religion are speaking out against lynching and lynchings, it will be strange and deplorable if the law of God and man does not receive the earnest and persistent support of those who are commissioned as the spiritual guides of the people."

"Surely our ministers of the Gospel will not neglect this duty. We would that next Sunday from every one of the thousands of pulpits in Georgia could be heard such a sermon as Dr. Landrum preached in Atlanta and Dr. Heldt in Fayette County last Sunday."

"The war upon lynching is on in Georgia, and the battle for law and order will be won. Its progress is being watched with interest and hope both here and abroad."



## The Sunday School.

### THIRD QUARTER. LESSON VII.

Sunday, August 15.

1 Cor. 8: 1-13.

Rev. W. O. Holway, D. D., U. S. N.

### ABSTAINING FOR THE SAKE OF OTHERS.

#### I. Preliminary.

1. Golden Text: *For none of us health to himself.* — Rom. 14: 7.

2. Corinth — a Grecian city of high antiquity and renown, situated about fifty miles from Athens, on the celebrated Isthmus which connected the Peloponnese with northern Greece; the home of the Aonian and Dorian races; the seat of a wide commerce; the mother of numerous colonies; famous for the culture of art.

3. The First Epistle to the Corinthians — written by St. Paul at Ephesus, A. D. 55, in reply to a letter of inquiry addressed to him by the Corinthian church which he had founded, and also because of reports of divisions and contentions brought to him by members of "the household of Chloe." The Epistle touches upon a great variety of topics, all discussed with reference to first principles. Among these are party spirit and divisions, the crime of incest which had been allowed to go unpunished, the evil practice of litigation before heathen tribunals, fornication and uncleanness, marriage, the celibacy of virgins and widows, Christian freedom in the matter of things offered to idols, the decency of Christian worship, the sanctity of the Holy Communion, the exercise of spiritual gifts, the pre-eminence of charity, and the defense of the resurrection.

4. Home Readings: Monday — 1 Cor. 8. Tuesday — 1 Thess. 5: 14-23. Wednesday — 1 Cor. 10: 14-33. Thursday — 2 Cor. 8: 11-13. Friday — Luke 21: 27-36. Saturday — Gal. 5: 1-13. Sunday — 1 John 3: 10-15.

#### II. Introductory.

Among the questions submitted to Paul by the church of Corinth was the practical one concerning the eating of meat that had been offered to idols. He concedes that, being Christians, they all had "knowledge" — that there could be no real pollution in so eating — but reminds them that knowledge fosters spiritual pride, whereas love is the true upbuilder of the church. Knowledge without love is a species of ignorance, whereas love leads the way to a true knowledge of God and secures His approbation. Those among their number, then, who knew that idols were mere nothingness, that there is but one God, the Father, and one Lord Jesus Christ, might personally act accordingly with reference to these meats, so far as their conscience was concerned; but they must guard lest their liberty in this matter prove a stumbling-block to a less-enlightened brother and lead him to commit an act against his conscience by partaking of those meats. If, for instance, one of these weaker brethren should see them feasting in an idol temple and should thus be emboldened to do likewise in spite of a protesting conscience, they could not fall back on their superior knowledge by way of defense, if their weak brother for whom Christ died should perish. To wound the weak conscience of a brother is not only to sin against him, but also to sin against Christ. The apostle claimed to have "knowledge," but he nobly declared that he for one "would never touch flesh again while the world lasted rather than be guilty of putting a fatal difficulty in a brother's path."

#### III. Expository.

1. Touching things offered unto idols (R. V., "concerning things sacrificed to idols") — "those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts held in the temples (verse 10), or in private houses; sometimes they were sold in the markets. Christians were thus in constant danger of meeting with such remnants. Partaking of them was an abomination among the Jews, and was forbidden by the apostles and elders assembled at Jerusalem" (Alford). We know that all have knowledge. — "These words are not to be regarded as ironical. Admission into the Christian church brought with it vast amount of spiritual, and even intellectual, enlightenment. 'I do not undertake to teach you as men desecrate of knowledge, but it is not upon their knowledge that they are to rely. I show you a more excellent way'" (Cambridge Bible). Knowledge puffeth up — makes one conceited. Charity (R. V., "love") edifieth. — The one puffs up its possessor, the other builds up a weak brother.

2. If any man thinketh that he knoweth — If he have this conceit of knowledge, and is destitute of love. Knoweth nothing yet (R. V., "not yet") as he ought to know. — "It is not what we know, but how we know, which includes all real knowledge. The greatest of modern philosophers and the greatest of modern historians — Humboldt and Niebuhr — were both eminently humble men. So, too, you will find that real talent among mechanics is generally united to great humility. Whereas the persons you would select as puffed up by

knowledge are those who have a few religious maxims and a few shallow religious doctrines" (F. W. Robertson).

3. If any man love God, the same is known of him. — "The sense seems to be this: There is no true and real knowledge which is not connected with love to God. This will prompt a man also to love his brethren; and will lead him to promote their happiness. A man's course, therefore, is not to be regulated by mere knowledge, but the grand principle is love to God and love to man. Love edifies; love promotes happiness; love will prompt to what is right; and love will secure the approbation of God" (Barnes).

4. We know that an idol is nothing (R. V., "we know that no idol is anything") — "that is, that the idols of the heathen (meaning not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols worship devils, the apostle himself asserts (chap. 10: 20); but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, etc., have absolutely no existence. Of that subtle power which, under the guise of these, deluded the nations, he here says nothing" (Alford). There is none other God (R. V., "there is no God") but one — a cardinal truth in both the Jewish and Christian faith.

5, 6. Though there be that are called gods . . . in heaven . . . earth. — "The apostle does not say there are many gods or lords, but only that the gods of the heathen are called so" (Cambridge Bible). To us — "Us" is emphatic. One God the Father. — The expression "the Father" indicates that which Christians have in God. The heathen have no father in this sense. "God has become a Father to Christians only by redemption" (Neander). Of whom are all things and we in him. — He is the Fountain and Source of all things; we are formed for Him and should live to His glory. One Lord Jesus Christ. — "Notice the 'one God' opposed to 'many gods,' and 'one Lord' to 'many lords'" (Alford). By whom (R. V., "through whom") are all things and we by him (R. V., "and we through him"). — "God the Son, the Eternal Word or Reason of the Father, is the Agent by whom He works in the creation, preservation, redemption, regeneration of all things" (Cambridge Bible). "The expression will apply either to our original creation, or to our hopes of heaven, as being 'by Him'" (Barnes).

7. Howbeit there is not in every man that knowledge (R. V., "howbeit in all men there is not that knowledge"). — "Though to us who 'have knowledge' all meats are indifferent, yet 'this knowledge is not in all' in the same degree as we have it" (J. F. and B.). Some with conscience of the idol unto this hour eat it (R. V., "some being used until now to the idol, eat"). — "We must understand the passage as referring to Gentile converts, who by long habit had become so accustomed to the idea of the personality of the idol that they could not shake it off. Many of the heresies of the early times were due to these invincible prepossessions, as is also the belief in magic and witchcraft, which in all nations has long survived their conversion to Christianity" (Cambridge Bible). Their conscience being weak is defiled. — "Here, then, is an ignorant, mistaken, ill-formed conscience; and yet, he goes on to tell them that this conscience so ill-formed yet binds the possessor of it. For example, there could be no harm in eating the flesh of an animal that had been offered to an idol or false god, for a false god is nothing, and it is impossible for it to have contracted positive defilement by being offered to that which is a positive and absolute negation. And yet, if any man thought it was wrong to eat such flesh, to him it was wrong; for in that act there would be a deliberate act of transgression — a deliberate preference of that which was mere enjoyment to that which was apparently, though it may be only apparently, sanctioned by the law of God. And so it would carry with it all the disobedience, all the guilt, and all the misery which belong to the doing of an act altogether wrong; or, as St. Paul expresses it, 'the conscience would become defiled'" (F. W. Robertson).

8. Meat commendeth us not (R. V., "will not commend") to God. — The sense is: Religion is of a deeper and more spiritual nature than a mere regard to circumstances like these. God looks at the heart. He regards the motives, the thoughts, the moral actions of men. The mere circumstance of eating meat or abstaining from it cannot make a man better or worse in the sight of a holy God" (Barnes).

9. Take heed lest . . . this liberty of yours become a stumbling-block — "an occasion to sin by awakening an inclination to imitate conduct that is in conflict with conscience" (Killing). "Under ordinary circumstances we have a right to act upon our rational convictions. But this right has its limits. We are bound to respect the scruples of the conscientious, though perhaps unenlightened, man. The perceptions of such persons may be far from clear, but their motives are pure and worthy of respect" (Cambridge Bible).

Little as they may suspect it, who eat, drink and are merry without a religious scruple on their pleasures, all the while in a man's building not far away the beginnings of vice are taking a terrible warrant and license from their freedom. "No man liveth to himself, and no man dieth to himself" (Bishop Huntington).

10. If any man — any weak brother. See thee which hast knowledge. — "The words seem to imply that the weak brother is aware of this, and looks upon thee as such" (Alford). Sit (R. V., "sitting") at meat in the idol's temple. — "St. Paul would seem here to be putting an extreme case. He supposes the more enlightened believer to have carried his views of the non-existence of idols to their utmost limits, and to have seated himself in the idol temple, and have partaken of the food which to his eyes is as fit for food as any other, if it be partaken of with thanksgiving" (Cambridge Bible).

11. Through thy knowledge shall the weak brother perish (R. V., "he that is weak perisheth"). — This ventured "knowledge," and the "liberty" which results from it, may ruin the soul of a brother. For whom (R. V., "for whose sake") Christ died? — "The argument is that we should not do anything that would tend to frustrate the work of Christ, that would render the shedding of His blood vain. The possibility of doing this is urged; and that bare possibility should deter us from a course of conduct that might have this tendency. It is an appeal drawn from the deep and tender love, the sufferings and the dying groans of the Son of God. If He endureth so much to save the soul, assuredly we should not pursue a course that would tend to destroy it" (Barnes).

12. When ye sin against the brethren — R. V., "and thus sinning against the brethren." Wound their weak conscience — R. V., "wounding their conscience when it is weak." "It aggravates the cruelty of the act that it is committed on the weak, just as if one were to strike an invalid" (J. F. and B.). Ye sin against Christ. — "Here is where the act culminates, and exhibits its exceeding guiltiness. In what way this is done is shown in the preceding clauses. It thwarts the ends of the Saviour's death" (Killing).

There is to come a time when no one of us will be satisfied to have been eating and drinking and making merry, sporting with the virtues of our companions, quenching the better life of those for love of whom Christ was willing to die, or entertaining ourselves at the cost of their integrity. Again the voice of the Lord God will be heard at the end of the day, asking of you and me, "Where is thy brother?" How little will it avail us then, having that brother and all the past standing revealed before us, to stammer with the impotent mockery of self-defense, "Am I my brother's keeper?" His blood will cry from the ground, and heaven will hear. "Whoever shall cause one of these to offend, it were better that a millstone be dragged into the sea" (Bishop Huntington).

13. Wherefore — "farvid expression of his own resolution consequent on these considerations, by way of an example to them" (Alford). If meat make my brother to offend — "lead him into sin" (Barnes). I will eat no flesh while the world standeth (R. V., "will eat no flesh forevermore"). — "In order to insure my avoiding flesh offered to idols, I would abstain from all kinds of flesh, in order not to be a stumbling-block to my brother" (J. F. and B.).

#### IV. Illustrative.

1. The whole teaching of the lesson may be directed so as to enforce voluntary abstinence from intoxicating drinks for the sake of others. For example, here is a man who enjoys a moderate use of beer or wine. He thinks it is a help to him physically. He is satisfied that the indulgence will not foster in him an uncontrollable appetite. His own conscience does not accuse him in the matter. He finds nothing in the teachings of Christ (we put the extreme case as we once heard it from a sincere believer) to restrict him, and he feels that total abstinence are guilty of a good many exaggerated statements. Is he free as a Christian to indulge? We answer, No! A thousand times, No! For there is a social as well as an individual conscience — "conscience, I say, not thine own, but of the other" (1 Cor. 10: 29) — and he is bound to respect that. Consideration for the possible weakness of others — of leading a brother astray for whom Christ died — should outweigh all selfish inclination. A Christian should be willing, not merely to deny himself for a brother, but to lay down life itself for him if need be.

2. When I go to Monaco the grounds of the gambling hell there are the most beautiful in the world. I never go near them; and why? Not because I think there is any danger of my passing through the gardens to the gambling tables. No! But a friend of mine once related the following incident to me: "One day M. Blanc met me and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and, as I make no return whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it were not for you, and other respectable persons like yourself, who come to my grounds, I should lose many of my customers who attend my gambling saloons. Do not imagine that because you do not play yourself, you do not by your presence in the grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden; and from thence to the gaming table the transition is very easy.' After I heard that I never went near the gardens" (Charles H. Spurgeon).

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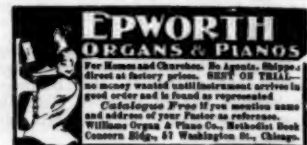
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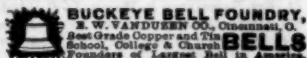
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## The Conferences.

### Maine Conference.

#### Portland District.

**Berwick.**—The improvements on the church are nearly completed, and the opening services will be held early in August. Three were converted on Sabbath evening, July 25.

**Buxton and South Standish.**—The farmers on this circuit are nearly discouraged by a backward season and bad weather for haying, but their new pastor, Rev. David Frost, is infusing his own courage and working for a revival of religion. He has traveled 250 miles since Conference in visiting the 150 families of his parish. Such faithful work pays in many ways, financially and spiritually.

**Newfield.**—The pastor, Rev. F. B. Welch, observed Children's Day on July 25 with a sermon on education, and an illustrated sermon to the children. He reports one conversion and improved spiritual interest. A four days' meeting will be held soon.

**Portland, Chestnut St.**—The pastor, Rev. C. W. Parsons, D. D., and family have gone to the Adirondacks for the month of August.

**Personal.**—Dr. C. F. Allen sits up every day in his arm-chair, and there is little change apparent in his condition. His mind is clear, and he is always cheerful when his brethren call. All the interests of the church are dear to him, and he is always glad to hear good news from the churches.

**Camp-meeting.**—The convention of Christian Workers, recently held at Old Orchard, under the leadership of Rev. L. B. Bates, D. D., was well attended and of great spiritual profit. This meeting is worthy of the hearty support of all Christian people, Methodists especially.

**Gorham, North St.**—This is an old-time country circuit. Most of the people come to church in carriages. Fourteen horse-sheds and hitching-posts for a score or more of horses accommodate the large numbers that attend on pleasant Sabbaths. The pastor, Rev. W. F. Marshall, is doing faithful work. E. J. O. T.

#### Augusta District.

**East Livermore and Fayette.**—Rev. F. H. Billington, a young man, is on his first year on this large charge. He at once won the hearts of the people, who speak in strong terms of his pulpit labors and pastoral care. The interest is growing on all lines.

**Leeds.**—Rev. B. V. Davis, a local preacher, has supplied here a few Sundays since Conference, but has found work nearer home and this charge is at present without pastoral care.

**Winthrop.**—Rev. H. Hooper is on his fourth year, and, as always, is doing faithful and earnest work. All the interests of the church seem to be in a healthful condition. A good congregation came out on a week-night to attend the quarterly meeting service. Rev. E. T. Adams has his home here, and is now in good health. He has frequent calls to supply in this vacation season.

health. He has frequent calls to supply in this vacation season.

**Monmouth.**—Rev. M. E. King is on his second year. Last year was one of victory, and he is laboring with his accustomed zeal and ability to make this one even more so. A large congregation came out on a hot Tuesday evening to hear a sermon. The outlook is very hopeful.

**Kent's Hill and Readfield Corner.**—The parsonage has been put in fine condition, and Rev. J. B. Lapham and family are greatly enjoying the people and the work. Dr. Chase is just getting settled, and the prospect is good for the fall term. The friends and patrons of the school are much pleased with the new arrangement.

**Mt. Vernon and Vienna.**—Rev. A. S. Staples is on his first year, and is getting things well in hand. The Baptists responded their Endeavor meeting and came into our service at Mt. Vernon. The people at Vienna are scattered, but they came out in good numbers to a Friday evening service in haying time.

**Industry and Starks.**—This is Rev. J. H. Moulton's first year. We had an old-fashioned quarterly meeting here. There was a service Saturday afternoon with an address by the presiding elder, followed by quarterly conference; social meeting in the evening; love-feast Sunday morning, preaching session afternoon with communion following, and closing up with a temperance address in the evening. All the services were largely attended. Mr. Moulton has made nearly 200 calls. The prospect for a good year is excellent.

**Wayne and North Leeds.**—Rev. D. R. Ford is on the second year of his second pastorate here. The relations between pastor and people are very pleasant. Here we had on a hot Monday evening a large Baptist meeting in our congregation; so we talked to them upon Dr. Farie's evidences of conversion.

**Miscellaneous.**—I left home for my district work on May 7, and completed my first round and went home for a few days' rest on July 24. This will be the semi-centennial anniversary of our camp-meeting at East Livermore. The occasion will be properly observed. Among others from abroad who will help us, we are expecting Chaplain D. H. Tribou, of Boston. The district stewards' meeting will occur on East Livermore camp-ground on Thursday, Aug. 19, at 1 o'clock. A. S. L.

#### Lewiston District.

**Rev. C. A. Southard, of Lewiston, writes:** "No credit appears in the Maine Conference Minutes for 'Church Aid' from Livermore Falls. Six dollars were forwarded to Rev. I. Luce for this purpose and he receipted for the same."

**South Auburn.**—Our work here flourishes under the care of Rev. O. L. Stone. Children's Day was observed recently, with special sermon by the pastor and a concert by the Sunday-school. Services are well attended; several persons have sought Christ.

**Buckfield.**—Rev. R. A. Rich, who was ordained deacon in April, administered baptism to two candidates, July 18, and received them into full membership a week later. Attendance upon all the services has increased and the interest deepens. At the close of a recent prayer-meeting a brother remarked: "I wonder if there is any other place in the world where there are such good prayer-meetings as we have?" This church has passed through peculiar trials recently; it is pleasant to know that peculiar grace is given.

**Andover.**—The pastor reports the church edifice remodeling at an expense of \$50. Congregations hold their own, averaging 75 morning and evening. A good interest is manifested in all the services. One young lady has been hopelessly converted. Plans are made for remodeling the interior of the church. In his physical health the pastor is not robust, nevertheless he manages to do the work of a strong man.

**West Cumberland and South Gray.**—Congregations at the former place have increased since the advent of the new pastor, and the religious interest has deepened. Fifteen persons were recently received into full membership at South Gray.

**Wichville.**—We recently attended a concert of merit at Wichville, given by the son and daughters of W. F. Caldwell, assisted by local talent, in honor of the church. The teacher of education at Kent's Hill added interest to the occasion by giving several recitations.

**Harpwell and Orr's Island flourish** under the care of Rev. T. D. Davies, a recent accession from the ranks of the Congregationalists. During the summer months Mr. Davies' audiences are augmented by the summer visitors, hundreds of whom are found here every season.

**Yarmouthville.**—The looked-for revival has already begun. Several have already sought Christ. The attention and interest of the community are turned toward our leave Hittie church. Will not all make earnest request of God that He will give to this pastor and people two things: an extensive revival and a suitable church edifice. In proportion to its ability this society is doing grandly; but we need enlargement and a home.

**Empire Grove Camp-meeting** promises to be a season of more than usual interest. Rev. D. E. Miller, of Bath, will give a temperance address on Friday, Aug. 13, on the subject, "The Cost of a Drink, and Does the Drinker get his Money's Worth?" Rev. A. S. Ladd follows with a temperance address in the afternoon. Tuesday, Aug. 17, is Epworth League Day and Friday, Aug. 20, is Missionary Day. Rev. W. F. Oldham, of Delaware, Ohio, has been secured for two addresses upon the latter date. Revs. C. A. Southard, R. L. Greene, D. D., Edwin Hitecock, G. F. Durgin and E. E. Ayers are among the expected speakers.

The Wesleyan Association having wisely decided to discontinue publishing quarterly conference appointments, the pastors of Lewiston District may look for postal notices of their several dates for quarterly conference, which will be sent to each pastor at the beginning of each quarter.

### East Maine Conference.

#### Rockland District.

**North Vassalboro.**—The pastor, Rev. M. F. Bridgman, writes: "Dr. W. H. W. Ross was with us, July 29, in the interests of Freedmen's Aid and Southern Education work. We enjoyed the service very much and raised three times the amount of our apportionment. One man gave \$5 and said he would repeat the gift if he could hear Dr. Ross again. We hope to see the Doctor another year at least. We have no difficulty in raising benevolent claims when properly represented."

### New Hampshire Conference.

#### Concord District.

**Wetters.**—A large crowd of people are at this favorite resort. We hope when the time for the camp-meeting arrives to find a great company of Concord District Methodists on hand for active service. Let us make this a week of special effort for the promotion of God's work. It ought to help the work of the entire district.

**Franklin Falls.**—All reports are very favorable of the work in this charge. A few weeks ago the Christian Endeavor Society voted to change to an Epworth League, which is now fully organized and at work. They are having a campaign of education in the matter of Christian giving, seeking to train the people to give on Scriptural methods. Literature is being distributed, and more will be. Everything is working well in this particular. All current bills are paid to date. Some time last year they secured a pipe organ, taken out of the Dartmouth College church at Hanover. It had been in use for many years, but when repaired somewhat was an excellent instrument. They were to pay a small amount for it, which was promptly done. A few weeks ago they were surprised by the check being returned to them, thus making the organ a gift. They feel very grateful to the generous donors. There is considerable trouble with water in the parsonage cellar, which they are trying to remedy. The location of the house on a hillside makes this somewhat difficult, but they hope to have it better than when it was built.

**Suncook.**—The weekly offering plan is working well. All bills are paid up to the present time. They are considering plans for the new parsonage and are at work raising money to build it. Rev. J. L. Felt is to lead the singing at the Heddington camp-meeting.

**East Tilton.**—The pastor, Rev. D. H. Gerrish, is hard at work and is seeing some success. They are pushing the weekly offering plan to support the work, and are expecting to see it work well.

**Tilton.**—At the last communion service 26 probationers were received into full connection, part of the fruit of revival services of a few months ago.

**Seminary.**—Dr. Knowles is moving among the churches, speaking in the interest of education and the Seminary. He is always cordially welcomed by the people. The Seminary building is being wired for electric lights. This will forever set aside all lamps and kerosene cans. The work is being done by a son of Rev. N. T. Whitaker, of Fitchburg, Mass.

**Personal.**—Rev. R. E. Thompson is away from his church for five weeks, hoping to recover his ability to sleep and thereby his strength, that he may continue to push the work at Lisbon. In his absence the pulpit is being supplied by Rev. E. C. Langford. Rev. W. C. Bartlett and family are happy in the new and beautiful parsonage at Whitefield. B.

### Vermont Conference.

#### St. Albans District.

**Grand Isle.**—The attendance at church here and at South Hero has nearly doubled since Conference. The church buildings at both places and the parsonage have been improved at a cost of \$100.

**Richford.**—The grounds of the church and parsonage have been graded and seeded and are looking finely.

**Camp-meetings.**—A change has been made of the date for holding the regular camp-meeting at Morrisville. It will open Aug. 17 instead of Aug. 10. The State Holiness Association, of which Rev. Higgs is president, will hold a camp-meeting on the Morrisville grounds, commencing Aug. 30. The Sheldon Camp-meeting will commence Aug. 25 and holds one week.

**Higgle Centre.**—A temperance concert was given by the children on Sabbath morning. It was a pleasant and interesting affair, and enjoyed by a large audience. The young ladies secured 100 signatures to the temperance pledge. Well done for a town bordering on the Canada line.

**Worcester.**—Mrs. Deuel, wife of the pastor, has so far recovered from her very severe illness that she was brought from Milton to her home in this place.

**Missionary.**—Rev. H. A. Crane, late of Bombay, and acquainted with the plague and famine in India, has been engaged to speak at both camp-meetings on the subject, "Women of India," at Morrisville Camp-meeting early in the afternoon.

noon of Aug. 30, and at Sheldon Camp-meeting, Aug. 27.

#### St. Johnsbury District.

**Greensboro Bend.**—Miss Ruth Barr, of this place, who is engaged in deaconess work in Boston, gave a very interesting account of her work, Sunday evening, July 25, at the M. E. Church, and notwithstanding the rain, a good number were present.

### N. E. Southern Conference.

#### New Bedford District.

**Marshfield and West Duxbury.**—Since Conference the parsonage has been in part re-roofed and re-papered. The Sunday congregations have increased, and the attendance at class-meeting has more than doubled. There is a revival spirit among the people, and several persons have decided to become Christians. The young people bear splendid testimony in class-meeting. Children's Day was observed, and Dr. Payne's program was used in both churches, resulting in increased collections. The pastor, Rev. L. H. Massey, preached, July 4th, on "Patriotism and Temperance." Temperance selections were read by persons appointed. The stars and stripes decorated the rear of the pulpit and draped the windows. The district camp-meeting at Yarmouth has been urged upon the attention of the people, and it is expected that both churches will be represented. The strong sermon of the presiding elder, Rev. T. J. Everett, at the first quarterly meeting, was greatly enjoyed by the people.

**Fall River.**—The railroad commissioners, in spite of the strong protest of clergy and laity of this city, have granted a license to run Sunday automobile excursions. The population of this city now is 101,100; a gain of 5,511 in a year.

**Fairhaven.**—Miss Alice P. Winchester was the delegate to Toronto elected by the League. The chapter has sent \$5 to the Epworth Settlement in Boston.

**Provincetown, Centre Church.**—John Kiley died July 7. He was born in Boston, lived for a while in Truro, but in early life settled in this town, where he amassed considerable property. He united with this church many years ago, but became a firm believer in Advent doctrine. He was respected for his honesty, and had many warm friends.

**Orleans** celebrated its centennial in the midst of that terrific storm which raged all along the coast July 14. The tent was no protection to the audience, and Governor Wolcott and all the dignitaries, as well as the common people, had to raise umbrellas against the deluge which penetrated the tent and drenched the audience; nevertheless it was a great day. Part of the program was had after the weather cleared later in the week.

**Westport Point.**—Evangelist Rees, son of Missionary Rees, gave an eloquent sermon in this church on a recent Sunday.

**Falmouth.**—Rev. Mr. Mason, who has been supplying this pulpit, is to spend the summer vacation with his parents in Ohio. Mrs. J. M. Taber, of Providence, is the guest of her parents, Mr. and Mrs. B. B. King.

**Chilmark.**—Rev. B. K. Bosworth, an honored superannuate of this Conference, is enjoying a delightful home in this place, his last appointment.

**Yarmouth Camp-meeting.**—It will be a pleasure to the many friends of Rev. Edward Edson, of Yarmouthport, to hear that he is to lead the love-feast on "Camp-meeting Sunday." His return to active work again would be hailed with joy by his many friends.

**Tewksbury, Central Church.**—Rev. W. P. Stoddard, of Mt. Pleasant, Iowa, on his way from Toronto stopped in this city on Sunday, July 25. In the evening he gave a very valuable address to the young people on "Overcomers." The practical thoughts, finely illustrated, presented by him made a deep impression. Mr. Stoddard, once of this Conference, is now stationing over a church of nearly 700 members in the college town of the Iowa Wesleyan University. He is closing his third year very successfully, and will no doubt be expected to remain the full limit.

**Hyattsville.**—Interest in the work and attendance at the services of this church have been increasing since the commencement of the Conference year. The Gospel Wagon passed through the village on the 20th, and a noonday meeting was held in front of the church. Sunday, July 25, was observed as Temperance Sunday. In the morning a temperance sermon was preached by the pastor, Rev. J. O. Ratter, to a large and appreciative congregation, the W. C. T. U. and

### A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address: Prof. A. A. LAWRENCE, 55 Warren St., New York.

## FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gout, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address: EGYPTIAN DRUG CO., New York.

## Wonderful Water CURES Rheumatism

### AND Kidney Diseases.

A Natural California Spring Water, pleasant to the taste, that is a solvent for URIC ACID, KIDNEY STONES and STONE in the BLADDER.

The Isham California Water of Life is brought at great expense from the foot of Mt. San Miguel, near San Diego, Cal., where the springs are situated. The water has wonderful medicinal properties. It readily dissolves uric acid—the chief cause of rheumatism and gout—stones in the bladder, and even kidney stones, the hardest known, have been dissolved in a few weeks' use of the water.

It also removes dandruff, prevents the hair from falling out, and in many cases produces a new growth.

This water is fully endorsed and used by Col. WILLIAM M. OLIN, Secretary of the Commonwealth; Major William H. Hodgkins, ex-Mayor of Somerville, and many other gentlemen who occupy governmental and official positions. It is also fully endorsed and prescribed by many leading physicians. There are many testimonials on file in our office, which can be seen by any one who calls.

Water for sale by Geo. C. Goodwin & Co., Cutler Bros., Weeks & Potter, Boston; Blanding & Blanding, Providence, R. I., and druggists generally. Address, or call for circulars upon

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Follow the directions, and you'll get the best work from Pearline. Not that there's any harm to be feared from it, no matter how you use it or how much you use. But to make your washing and cleaning easiest, to save the most rubbing, the most wear and tear, the most time and money—keep to the directions given on every package of Pearline.

If you'll do that with your flannels, for instance (it's perfectly simple and easy,) they'll keep beautifully soft, and without shrinking.

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### Pleasant Curing.

It's needless to use nauseous remedies for disorders of the liver or digestive tract, and it's harmful to use harsh, irritating purgatives.

TARRANT'S SELTZER APERIENT will do more, do it quicker, and without harm. Better still, it's a sparkling effervescent draught that's as pleasant as it is effective.

Sold by druggists for 50 years. 50c. and \$1. TARRANT & CO., CHEMISTS, NEW YORK.



Sons of Temperance attending in a body. In the evening the church was taxed to its utmost capacity by those who listened to a grand and inspiring temperance concert given by the Sunday-school. The collection taken will be used to buy new books for the Sunday-school library. The pastor will spend the vacation visiting him at Beulah camp-meeting.

KAIL.

#### Brockton and Vicinity.

**Hingham.**—Material improvements are being made in the house of worship. In the main auditorium the walls have been repaired, the pulpit furniture newly upholstered and a new carpet laid. A fresh coat of paint on the walls and woodwork of one of the small vestries gives it a new air of cheerfulness. Similar improvements are soon to be made in the large vestry. The pastor, Rev. W. J. Hambleton, is in the fifth year of his term of service.

**Nantasket.**—The pastor, Rev. R. C. Miller, is giving diligent attention to the souvenir history of the Conference. The prospectus of the work has been published and will be placed in the hands of the canvassers soon. The town of Cohasset, in which this church is located, has voted to appropriate the sum of \$100 toward the purchase of a bell which shall be placed in the tower of the church and be used for fire alarm purposes as well as to call the people to worship. To purchase the bell, prepare the belfry for it and place it will cost \$250. The additional sum of \$200 will be raised by very soon by the church. One young man was admitted to full membership in the church on Sunday, Aug. 1, and one on probation. Several more will be received soon.

**East Weymouth, Porter Church.**—The pastor of this church, Rev. D. L. Sharp, and the Nantasket pastor recently made a very pleasant exchange of pulpits. Since the preaching service at Nantasket is in the morning and that at Porter Church is in the afternoon, each of these brethren was able to be in his own pulpit while the visiting brother was preaching. Mr. Sharp and his wife will make a vacation trip to Detroit which will occupy a part of the month of August.

**East Weymouth.**—At the July sacramental service one young man was baptized, and on August 1 another was admitted to full membership in the church. The latter was a convert from the Roman Catholic Church. The pastor will spend a considerable part of the month of August at his summer home at Birch Island, Lake Winnepesaukee, N. H. The Epworth League president and Sunday-school superintendent will also visit Birch Island, each of them going for a fortnight. The pastor's family has been there since the middle of July.

IRVING.

### New England Conference.

#### South District.

**Boston, Baker Memorial.**—Church services are regularly maintained and, though many are away, the congregations are good. Sunday, Aug. 1, at the communion service 7 were received into the church—4 by letter and 3 from probation. The pastor, Rev. Frederick N. Upham, has a vacation of three Sundays, beginning Aug. 8. Rev. E. B. Lavalette will have pastoral charge and preach at least two of the Sabbaths.

**Plainville.**—Everything is picking up well on this charge. The audiences have been very large, necessitating the bringing in of chairs at some of the services. The Children's Day collection was more than double that of last year. The pastor hopes to reduce the church debt \$900 this year, bringing it down to \$1,000. This will allow the mortgage to be placed on the church property, whereas it is now held by individuals. This new enterprise of only five years' growth promises to be an important field in the future, as it is practically the only church in the town. Rev. and Mrs. Squier are rejoicing over the birth of a son on July 21st.

H.

**Worcester.**—We are at a worse than vacation standstill, yet all our Methodist churches are open, which is more than can be said of some of those of other denominations, and I think our congregations average fairly considering the number of absentees from the city. Many of our people are at Sterling and in one way and another the young folks are having a good time there. The Epworth League is much in evidence, and affords a fine opportunity for the cultivation of leadership. Miss Edith Kinney, daughter of President A. B. F. Kinney of the Camp-meeting Association, is making her Radcliffe College training tell in her management of this young people's organization.

**Grace.**—Rev. W. J. Thompson has returned from his Toronto-Michigan trip and is strengthened by the visit. Last Sunday his place was taken by Rev. V. M. Simons, and the Sunday before, Rev. Wm. Pentecost preached in the morning, and the evening service was conducted by Charles W. Delano, a teacher in the Classical High School and at the same time superintendent of the Sunday-school. Mr. Pentecost

holds his fourscore years wonderfully and there is no abatement of his soul-stirring zeal. With his English birth and rearing he seems nearer to our great founder, Wesley, than any man who preaches to us today. We never tire of his plain Gospel story.

QUIS.

#### North District.

**Somerville, First Church, Union Square.**—The body of W. Chester Armstrong, drowned off Cape Porpoise, July 22, noted in last week's issue, was accidentally discovered about three miles south of Cape Porpoise Light, on Saturday morning last, at 8 o'clock, by two young men who were out sword-fishing. The funeral, which was attended only by relatives, took place at the residence in Somerville, Rev. G. S. Butters, the pastor, officiating.

**Sterling Camp-ground.**—Improvements continue to be made on this old historic ground. It is looking better than ever. A very large church building, the largest in the circle, has just been erected for the united churches of Lowell, and will be filled at the coming meeting. The Laurel St. Church of Worcester has put up a dining-room behind its chapel. The seats at the stand have been renewed and painted. Several fine cottages have been erected. A first-class tennis ground has been prepared, by private subscription, in the woods at the top of the hill. A bicycle club has been formed in connection with the Epworth League, and already numbers nearly forty members. There is a good religious interest, the Sunday services and other meetings being looked after by the ministers who have cottages on the ground. Telephones have been put in at the Grand View House connecting the camp-ground with the railroad station and with Worcester.

#### East District.

**Marblehead.**—Mrs. Martha B. Thompson, nee Bridges, died, July 5, at the age of 52. She had been a subscriber to ZION'S HERALD for 62 years.

H.

#### West District.

**Middleburg.**—Dr. J. W. Hamilton occupied the pulpit on July 25. The sermon preached by Dr. William Hatch, the oldest member of the Conference, on a recent Sunday, was a great inspiration to the people.

**Gardner.**—On account of sickness among the children early in June, the Children's Day exercises were postponed till the fourth Sunday of that month. The church was beautifully decorated with laurel, daisies, ferns, etc. In the morning the pastor, Rev. L. P. Causey, addressed the children, holding before them Samuel and Josiah as examples of early consecration to God and devoted loyalty to church and state. In the evening one of the finest concerts ever given by the school was enjoyed by a large audience. Envelopes had been distributed in advance and the collection—\$15—was the largest taken for the Education Society during the present year.

The Fourth of July was observed as Temperance Day, the church being handsomely decorated with flags and bunting. After the communion service in the morning, the pastor spoke briefly upon "Breaking Yokes." In the evening the Loyal Temperance Legion connected with the church marched, sang and recited in the delight of the audience, after which Mrs. Mary E. Cheney, of Boston, delivered a telling address upon "Making a Chain, or Reuniting the Temperance Forces." It was a time of great inspiration and profit.

On Sunday, July 18, the pastor did duty for Presiding Elder Knox, at Hubbardston and East Templeton, Rev. Wm. P. Blackmer supplying the Gardner pulpit. Mr. Blackmer was the first Methodist pastor stationed in Gardner, receiving his appointment to the charge from Bishop Thomson in 1866. He found no church membership, church building or parsonage. He remained one year, and left a membership in full and on probation, of 45. Only one of these was present on July 18 to greet him; only two of the forty-five are now in the membership of the church, and the other one was out of town.

**Blanford.**—President Edward Mitchell, of Leland University, New Orleans, occupied the pulpit, Sunday, July 25. Dr. Woods, of the Commonwealth Ave. Baptist Church, Boston, who was expected to preach, was present and took part in the service. Rev. J. Hall Long, the pastor, preached at South Hadley Falls on that day.

**Woburn.**—The pastor and his wife, Rev. and Mrs. Fayette Kinneis, are spending their month's vacation in Nova Scotia, visiting Mr. Nichols' daughter, Mrs. Barlow Morris.

R.

### "WAY DOWN UPON THE FARM."

Lovers of Real Rusticity Flocking to their Favorite Vacation Haunts.

One hears very little nowadays about "abandoned farms." The farms of New England just at present are anything but deserted, for the great and growing colony of "summer boarders" is now swarming all over the face of smiling nature, from Hampton Beach to the Green Mountains and from Mt. Wachusett to the Acrostook River, fairly besieging the hospitable, good-natured farmer and reveling in the outdoor joys that only New England can provide in perfection.

It is by no means only at the better known and "popular" resorts that the would-be vacationist can have an all-around good time. The former places are all right for the wealthy and more fastidious, but even people of means and social prominence often prefer to take their summer siesta in the less pretentious precincts of a farm or country boarding-house.

There are hundreds of each of these scattered throughout the extensive area covered by the multitudinous branches of the Boston & Maine railroad, where a delightful rest, accompanied by good board and unconventional surroundings, may readily be secured. Make up your mind how far away from the city you would like to go, how much you care to pay for transportation, and then get a copy of the Boston & Maine Excursion Book for 1897 and select your location. This handy brochure contains a complete list of the different places suited to vacation purposes, together with the various boarding-houses and their prices. It will be mailed to any address free on application to the General Passenger Department, Boston & Maine Railroad, Boston.

## JOEL GOLDTHWAIT & CO.

Are now ready to show a very large stock of

## ORIENTAL CARPETS AND RUGS

Among them some very choice PERSIAN RUGS. Also STRIPS for HALLS and STAIRS. Some very fine MOHAIR RUGS.

These goods have just been received and we think are well worth inspection.

163 to 169 Washington St., near Cornhill.

#### For His Digestive.

SOME HINTS RELATING TO THEIR CAUSE AND CURE.

It is important always to keep the stomach, liver and the entire digestive tract in good working condition. Especially is it important in the summer time. There is a whole family of annoying complaints which take their rise from this part of the system.

There is sick headache, for instance. It is a symptom, but a very unpleasant one. It does not mean that one's brains are in need of tinkering. What it does mean is that his stomach is out of order. It is a danger flag hung aloft which signifies trouble underneath. To get at the mischief it is necessary to aid the stomach and bowels.

Here is where Tarrant's Seltzer Aperient comes in. It is a standard and common-sense remedy for sick headache. And it gets at kindred ailments very directly. It will soothe an irritable stomach. It will rid the stomach of offending matters, whether food or bile. It will strengthen and revive the overworked digestive organs.

In the language of the day, it settles the stomach. The alkaline nature of the remedy neutralizes the acids which produce heartburn, and relieves the morbid irritability which results in nausea and vomiting. Both in rheumatism and gout have its alkaline qualities proved effective.

### Church Register.

#### HERALD CALENDAR.

Sub-dist. Camp-meeting at Lake View Park, Westville, Vt.	Aug. 9-9
Yarmouth Camp-meeting.	Aug. 9-9
Hedding Chautauque Assn. Summer School and Assembly, at Hedding Camp-ground, West Dudley Camp-meeting.	Aug. 9-21
Fiscataquis Valley Camp-meeting at Foxcroft, Maine.	Aug. 9-14
Empire Grove Camp-meeting.	Aug. 13-23
Richmond Camp-meeting.	Aug. 13-23
Martha's Vineyard Camp-meeting.	Aug. 15-23
Weirs Camp-meeting.	Aug. 15-23
Rockland District Camp-meeting at Nobleboro.	Aug. 15-21
Morrisville Camp-meeting.	Aug. 17-23
Northport Camp-meeting.	Aug. 22-28
Williamstown Camp-meeting.	Aug. 22-28
Hedding Camp-meeting.	Aug. 22-28
Ashbury Grove Camp-meeting.	Aug. 22-28
North Anson Camp-meeting.	Aug. 22-28
Allen Camp-meeting at Strong, Me.	Aug. 23-29
Sterling Camp-meeting.	Aug. 23-27
North Anson Camp-meeting.	Aug. 23-28
Laurel Park Camp-meeting.	Aug. 23-28
Clarendon Junction Camp-meeting.	Aug. 24-30
Sheldon Camp-meeting.	Aug. 25-31
Backport Dist. Eastern Div. Ep. League Convention, at East Machias camp-ground (Jacksonville).	Aug. 27, 28
Groton Camp-meeting.	Aug. 28 to Sept. 4
East Machias Camp-meeting.	Aug. 28-Sept. 4
Wilmot (N. H.) Camp-meeting.	Aug. 28-Sept. 4

W. F. M. B.—A special meeting of the Executive Board is called at the request of three members for Thursday, Aug. 6, at 11 a. m., in the Historical Room, 36 Bromfield St., Boston.

C. BUTLER, Sec. Sec.

BROOKFIELD.—The Methodist Church at Berwick, Me., which has been recently enlarged and thoroughly renovated and beautified, will be reopened Aug. 4. Rev. Wm. West Brodbeck, of Boston, will preach morning and evening.

W. F. MARSHALL.

EMPIRE GROVE CAMP-MEETING ASSOCIATION.—The annual meeting will be held on the camp-ground, Aug. 14, at 1 p. m. Election of officers will take place, and the transaction of such business as may come before the meeting.

WILLIAM B. SWAN, Sec.

MAINE STATE SUNDAY SCHOOL ASSOCIATION.—The program committee are preparing for the annual convention, to be held at Bangor, Oct. 12-14. Sunday-school workers of national repute will address the convention, and interest is being aroused looking toward a large representation from the evangelical schools of the State.

L. H. HALLIDAY.

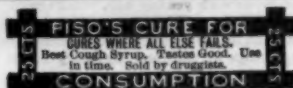
#### For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### STATE NORMAL SCHOOL,

Bridgegewater, Mass.

Regular and special courses for the preparation of teachers. Entrance examination Sept. 7-8. For circulars, address, ALBERT G. BOYDEN, Principal.



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For I have several Registers of other makes on hand, taken in exchange for the Union, which I will sell at a big discount from regular price.

Registers sold, bought, exchanged, repaired. H. C. HOLMES, N. E. Agt. Hundreds of references from some of the best-known merchants in New England.

### Two Splendid Autumn Trips.

IN place of the commission of thirty per cent. offered upon Rev. W. A. Thurston's *Souvenir History*, I shall offer either one of the two following trips: one to the city of New York and the other to Mount Washington. To take either of these trips, considerably raises the commission, which I am only able to do by arrangements made with the railroads, hotels, etc., and is presented as an inducement to the canvassers.

First Trip, includes a trip through the celebrated Crawford Notch, a stay at the Crawford House, a trolley-ho or mountain-wagon ride to Mt. Willard, the ascent of Mount Washington, remaining there over night to see one of those marvelous sunsets and sunrise, a stay at Bethlehem, with trolley-ho ride to the Franconia Notch, Profile Lake, Flume, etc.

All expenses will be included. Leave Boston Monday, September 27.

Second Trip, includes a day's sail on the Hudson River, several days' stay at the Broadway Central Hotel in New York, a carriage ride to Central Park, ample opportunity to visit under personal escort all the places of interest in the great metropolitan city; and a Sabbath's stay, so that one can see the churches and hear some of the distinguished preachers.

All expenses will be included. Leave Boston Wednesday, Oct. 8.

Details given later to those going. Both trips personally conducted.

Rev. F. BURRILL GRAVES, Room 28, 36 Bromfield St., Boston.

### CHURCH, HALL

—AND—

### PARLOR LAMPS

For Sale at a Great Bargain!

Two chandeliers of eighteen lamps each; six chandeliers of two lamps each; seven bracket lamps; seven mammoth E. & H. central draft hanging lamps with reflectors; one hall and three parlor lamps. All in good condition and some nearly new. For sale at a very low figure.

Address,

Rev. M. G. PRESCOTT,

1 Laurel St., Lynn, Mass.

Or call and see them at Trinity M. E. Parsonage.

8%

Security Safe as Government Bonds. Your money can surely earn it. Can prove it by best Eastern bank. Robt. E. Strathorn & Co., Equitable Building, Boston.

#### TO LET.

At Truro, Cape Cod, a furnished summer house of nine rooms, barn, carriage house, two and one-half acres of land. For further particulars and terms address

Rev. G. C. OSGOOD,

Walpole, Mass.

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. BYE for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. BYE, Box 55, Indianapolis, Ind. [If not afflicted cut this out and send it to some suffering one.]

## RHEUMATISM

### The Cause

Uric Acid in the blood.  
Lime Salts in the joints.  
Lack of Oxidizable Phosphorus in the system.

### The Cure

Supplying that which is deficient,  
Abstracting that which is in excess.

### The Remedy

#### MARION SPRING WATER,

From the celebrated Marion Springs, Florida, contains the ingredients to supply the system with oxidizable phosphorus, and at the same time dissolves and eliminates from the blood and joints the Uric Acid and Lime deposits, cures rheumatism and builds up the health.

Circulars and Samples of Water at the

MARION SPRING CO.,

The Pelham, cor. Boylston and Tremont Sts., BOSTON, MASS.



## LASELL SEMINARY, Auburndale, Mass.

First to a woman and then to a man do the young women of America owe much of the progress of the past half-century toward the higher and better education of their sex through the growth and development of Lasell Seminary.

The woman was Sophia Lasell, who gave to her nephew, Edward Lasell, Professor of Chemistry at Williams College, the money with which to start what she felt was a needed institution for the more advanced education of women.

Filled with this lofty purpose Edward Lasell, in 1851, opened in Auburndale the Seminary which has ever since borne his name. But to him was not to be given the pleasures of fruition, for he died before the end of the first half-year, sacrificing his life to the cause of higher education; for he received his death as a result of exposure from attending to his duties as a Lowell lecturer in Boston.

Prof. Lasell's brother-in-law, George W. Briggs, and brother, Josiah Lasell, took up his work and carried it on for ten years, when they

Miss Parlow's cookery classes at Lasell were the first at any school in the country, and only South Kensington in London antedates Lasell in this work anywhere. As time went on others fell in, and Wellesley College took for her first Professor of Domestic Science Lasell's instructor in household science.

Lasell's daughters have bright eyes, glowing cheeks, sound minds, healthy bodies and a graceful carriage, epitomizing in themselves the methods of the school. Principal Bragdon first supplies the best direct influence and instruction possible, and then supplements this by the most potent indirect forces.

Under the first class comes the Faculty, consisting of over fifteen resident teachers, and, in addition, more than this number who come from Boston and Cambridge to give instruction. Members of the instruction corps at Harvard, Tufts, Technology and other leading institutions are numbered among the non-resident teachers. "Have a specialist teach each specialty" has been the sensible motto of the Principal, and for this reason it is that one finds, for instance, Prof. William J. Rolfe, A. M., in

ing is open to them, with almost scores of parlors, reception rooms, cozy corners, a library, art gallery and chapel.

Boston is so near and is so conveniently reached by the Boston & Albany R. R., that concerts, lectures and all other of the city's advantages are open to the girls, who are taken to these affairs by Principal Bragdon or his assistants. The Lasell girls at the Symphony concerts are a notable sight to old Bostonians.

Next among the potent though indirect forces comes one in which Lasell probably leads all other institutions of its class — art. The entire Seminary is one huge art gallery, for there is hardly a room which does not contain some admirable oil, water color or drawing by an artist of merit and reputation. Parlors, library, dining room and chapel are strengthened as to influence by suitable pictures. The refining influence of art fairly permeates the building, and a girl, no matter how materialistic, no matter how much of a Philistine when she first comes, cannot fail to receive benefit from the resultant cultivation that comes from living among works of art. The collection consists of over 200 pictures, and the artists represented are of national fame.

On the upper floor of the main building, with perfect northern light, is the large studio or art gallery, the walls of which are hung with casts from the antique as well as with the paintings. All this seems fitting in the school from which Elizabeth Gardner, America's greatest woman painter, was graduated.

Another great force for good, both direct and indirect, is the athletic training of the girls. "I could see no reason," said Principal Bragdon, "why the girls' health should not be guarded and their bodies trained as well as their manners and their minds."

The first thing that merits approval is the care of the health of the girls. So beneficial is the location of the school, on the top of a high hill, surrounded by detached residences, with hundreds of trees, that girls leave it in better health than when they came, instead of leaving run-down by their "schooling."

In the 24 years of Principal Bragdon's connection with the school there has been but one death, and that was years ago.

The house physician and the principal instructor in physical culture exercise great watchfulness over the girls — first, that no girl takes up athletics in any form who is not physically fit to do so; and second, that no girl does anything beyond her strength.

One of the best gymnasia of its kind in New England, a large corps of instructors and small classes combine to make the physical culture and gymnastic work of great value. But Principal Bragdon did not stop here, as most of

best officers in the State. The two companies, officered by trim, martial-looking young women, who carry real swords and who wear most becoming uniforms, go through their evolutions with the steadiness of veterans. The rank and file, also in pretty uniforms of dark blouse and straight, plain skirt, enter into the drills with the same spirit that animates their brothers of the First Corps of Cadets, M. V. M., or of the Seventh Regiment of New York.

This drill is no fad of Principal Bragdon, but is the result of much study and deliberation.

"I can always tell a Lasell girl, when I see her, by her graceful walk, good color, alert mind and charm of manner," once said a clever Boston society woman, and the reason for this state of affairs becomes apparent to one who gives the least consideration to Lasell's methods.

The Seminary takes girls of sixteen or thereabouts, and gives them the Lasell training during the years which some girls spend at college. Lasell does not prepare for college, but is a deliberate substitute for college. The theory is that women require a training for their life work different from but fully as individual as men.

"We endeavor," said Principal Bragdon, "to make our training bring out the individuality of the girls and strengthen their strong qualities. We have no common mold to which we fit them all alike, without regard to tastes or inclinations. We want to bring out the best in each. We want every girl who goes from here to be fitted for the conditions she is to meet in her life."

Lasell graduates as a rule do not do their own work or make their own dresses; but they know how the work should be done, and if it is not done right, just where the fault lies and how to remedy it. The "servant question" must lose much of its bugaboo effect to a healthy young woman who not only can read Greek and solve advanced mathematical problems, but who can also train a cook or a maid in the way she should go.

When one studies the question, there comes a complete understanding of the reason why at Lasell there are more applicants each year than there is room for.

In the limits of one brief article it is hard to give all the good impressions and the information gained by a study of Lasell and the Lasell methods. The writer has not touched upon nor can he more than allude to the delightful social life at Lasell, the unexcelled surroundings of the school, and the favored position it has in being located in the famed Newtons.

Then there is the bright and new monthly, the *Lasell Leaves*, and the sumptuous annual, the *Altitude*, the latter published by the Junior class. The boards of editors of each are hard-working, capable, and, best of all, successful.



LASELL SINCE 1851 FROM THE EAST

sold the school to C. W. Cushing, who carried it on during the dark days of the Civil War. But the task was too great and in 1873 the school passed from private hands into those of a Board of Trustees, a self-perpetuating body in which the property has ever since been vested.

The hour had come and the man appeared — the man who was to do so much for Lasell and for all womankind. He was young, full of ardor and enthusiasm. He had gone through the priceless discipline of service from patriotic convictions in the ranks of the Union army, having enlisted when only a mere boy of fifteen. To Charles C. Bragdon, A. M., the school owes its redemption.

When Principal Bragdon assumed charge in 1874-'75 there were only nine teachers and but 38 scholars, while in 1896-'97 there were 150 pupils and over 30 trained men and women in the Faculty.

This large proportional size of the Faculty is characteristic of Principal Bragdon's methods of keeping Lasell ever in the front rank. The proportion of one instructor to something less than every five students is remarkable in general, but not at Lasell.

Still another important departure was the study of cooking and other household matters in a scientific way. Other colleges and schools had taught such matters by rule-of-thumb method, through compelling the girls to do the housework of the institution, but Principal Bragdon refused to allow the girls to sacrifice their recreation for so slight a gain as the old method made possible.

"I wanted my girls to leave Lasell healthy in mind and in body, qualified to take their places

charge of the Shakespeare classes; a French woman and a German woman teaching their respective languages; Miss Anna Payson Call giving nerve training; college graduates who have had advanced courses instructing the students in sciences and dead languages; Major George H. Benyon drilling the girls; trained teachers from Dr. D. A. Sargent's and other noted schools in charge of physical culture and the gymnasium; Miss Anna Barrows giving cooking lessons, and a musical faculty from which an all-star concert company could be drawn.

Lasell's curriculum covers great ground, as it includes (with separate instructors for each) Constitution of the United States and Political Economy, English Literature and History, Manners and Dress, the Bible with Ethics and Evidences, Mathematics, Natural Sciences, Latin, Greek, English, French, German, Reading, Physical Culture, Gymnastics, Swimming, Nerve Training, Military Drill, Pianoforte with Theory and Harmony, Vocal Culture and Chorus Singing, Organ, Violin, Guitar and Mandolin, Violoncello, Cornet, Drawing and Painting, History of Art, Laboratory Work, Cooking with Demonstrations and Practice, Book-keeping and Penmanship, Phonography, Type-writing, Dress-cutting, Millinery and, finally, Sick-nursing.

This is strengthened by free courses of lectures of a high grade.

The indirect influence on which Principal Bragdon lays such stress in developing his girls into women who are at once well-educated, true-minded, noble-hearted and thoroughly strong, are many and are as varied as the courses included in the curriculum.



Canoe Club on the Charles River.

in their homes and in society, able to manage a household or to hold their own in contact with men and women of their own position in life.

"To make the girls sacrifice their recreation time for constantly repeated mechanical training in household matters is to make them sacrifice something of their health and charm.

"By giving theoretical courses with practical illustrations and practice classes the work is fixed in their minds. The element of drudgery removed, the practical work becomes interesting, and is pursued with care and thought and is fixed firmly upon the memory."

First, probably, should be given the home influences surrounding the students. There is no surveillance, but there is careful control and the encouraging of the girls to develop self-control and to warrant confidence. The greatest care is exercised in admitting applicants, and the first year's attendance is really probationary.

In no rooms are more than two girls placed and in many only one. The girls' rooms are their own, to do with as they will, within proper bounds. There they study and there they may visit each other, though the whole of the three large wings of the great seminary build-

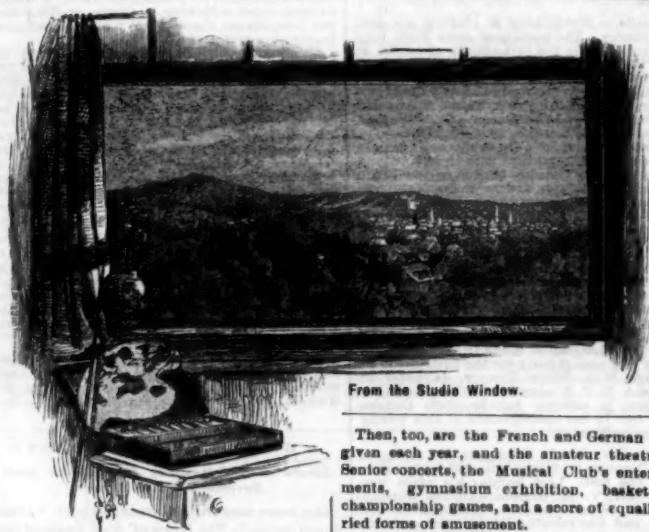
ing the educators of young women have done. Below the gymnasium is a splendid swimming tank, where skilled instruction is given.

The Charles River, which Oliver Wendell Holmes compared to the Rhine for beauty, is so near the Seminary that boating becomes easily possible. The Lasell war canoes, with their crews of pretty girls, are one of the star sights of the river. In this way the young ladies acquire cool heads and strong, perfectly controlled bodies.

Tennis courts abound on the ten acres of school property, and basket ball is played with marked success. Walking parties are constantly made up by the teachers and even golfing is enjoyed.

Lasell, musically considered, takes high rank, and the instruction has always been given by experts of note. The school work is supplemented by several societies, including the Orphean Club and the Lasell Instrumental Club, which press the men's college glee and instrumental clubs very closely. Thoroughness is the motto of the school and the young ladies go forth well trained in whatever they have undertaken.

The most unique feature of Lasell is its battalion of girls drilled according to the latest Infantry Drill Regulations of the regular army by Major Geo. H. Benyon, M. V. M., one of the



From the Studio Window.

Then, too, are the French and German plays given each year, and the amateur theatricals, Senior concerts, the Musical Club's entertainments, gymnasium exhibition, basket ball championship games, and a score of equally varied forms of amusement.

Lasell has one feature of the best old-fashioned boarding schools: careful supervision of the girls' manners and dress by the Preceptress. The mind is not cultivated at the expense of manners and morals any more than it is at the expense of the body, as has been described. The girls are encouraged to dress simply and sensibly, but becomingly. Extravagance in any form is discouraged, and faults of all sorts are corrected with kindness.

Every Lasell girl, unless specially excused, is required to take the full three years' course in household science, which covers a wide range, yet deals carefully with each detail. Miss Barrows spares no pains to make the cooking lessons interesting as well as effective. Attention is given to marketing, and even the ability to supervise laundry work is brought out.

There is no better way of closing this necessarily cursory review of the great work Lasell is doing than by making two quotations from the interesting catalogue (which will be sent to any one who applies or writes the Principal, C. C. Bragdon, A. M., at Auburndale, Mass.) of the school:—

"We try not so much to manage the members of our school family as, by mutual confidence and affection, to teach them to manage themselves. We desire the cultivation of lady-like manners, and a courteous regard for the wishes and feelings of others. No regulations will knowingly be made which tend to undermine self-respect, or to place an unnatural distance between teacher and student; but all things will be done in love."

and:—

"In conclusion, we invoke the blessing of God upon our efforts to build up a school where the daughters of the land may be trained for Him, and for usefulness in the world."



## Our Book Table.

**Our Elder Brother: His Biography.** By E. P. Tenney. Author of "Triumph of the Cross," "A Story of the Heavenly Camp-Fire," etc., etc. King-Richardson Publishing Co.: Springfield, Mass.

The author has been assisted in his work by contributions from Bishop E. R. Hendrix, Dr. Geo. P. Fleher, Editor George M. Horr, Bishop J. H. Vincent, Dr. F. A. Noble, President E. H. Capen, Edward Everett Hale, Dwight L. Moody, Dr. Charles H. Parkhurst and others. The volume is illustrated with 24 photographic reproductions of the world's celebrated paintings. The author says in the preface that the "book is written solely to set forth Jesus Christ as our Elder Brother; as the individual helper of every man — my Elder Brother." For twenty-five years he has been preparing this volume, studying the subject and searching the libraries and grouping the views of standard writers and the world over upon Jesus Christ. The work is devout and inspirational and is an encyclopedia upon this subject. There is in the author a lack of the critical and discriminative quality which a minority of readers would seek in such a book. While the paper is good, and the type large and clear, the volume has not been made as delicate and attractive in form and binding as the subject and contents would warrant. We judge that the book is prepared for the subscription trade only.

**The Massachusetts Year Book.** June 1, 1897-June 1, 1898. Compiled by Alfred S. Ross. F. S. Blanchard & Co.: Worcester. Price, \$1.75.

The present volume is nearly one hundred pages larger than that of last year, and is an improvement in typographical arrangement and in accuracy. No especially new features have been introduced, but old features have been perfected and developed. It contains a complete list of cities and towns, their officers, population, valuation, debt, tax-rate, election returns, national and State governments, courts, banks, insurance companies, railroads, newspapers, professional directory, and general statistics relating to the commonwealth. It is an authoritative encyclopedia of information concerning matters which those who have to do with the State of Massachusetts are every day desiring to know. The work has been compiled with critical care. The compiler and publishers have put the general public under a heavy and grateful sense of obligation.

**Citizen Bird.** Scenes from Bird-Life. In Plain English for Beginners. By Mabel Ogden Wright and Elbert Conner. Macmillan Co.: New York. Price, \$1.50.

This volume is ornamented with one hundred and eleven illustrations by Louis Agassiz Forster. We welcome this book in sympathetic interest with the effort to make more inviolable the lives of the feathered and happy songsters who contribute so greatly to enrich all human as well as animal life. The dedication of the book is touching and fitting: "To all boys and girls who love birds and wish to protect them this book is dedicated by the authors." The volume is timely. An awakened interest in the great bird family, and a growing determination to prevent the slaughter of birds wholly for needless adornment, will draw attention to this critical and very interesting and enjoyable volume. We commend it heartily to our readers.

**Bible Church Studies.** By Rev. Herbert H. Hayes, D. D. Published by the Author: Sheffield, West Virginia. Price, \$1.50.

The author claims that his volume is "an independent course of Bible study, apart from former studies and beliefs and exclusive of all sources of information save the Word of God." The book amply justifies the author's premise and claim. The writer has studied the Bible with open vision and as nearly free from preconceptions and prejudices as perhaps it is possible for a human mind to be. He undertakes to answer the question "What is God's Own Idea of His Church?" by exclusive and most painstaking study of the Bible. The answer is made with remarkable comprehensiveness and definiteness. This is a book that will richly reward critical reading and examination. The incidental helps to better apprehension of the Scriptures are found on every page and are exceedingly suggestive. The author has done an original, exhaustive and very valuable work. Other books may be written on the same theme, but all will be dependent upon the results of this distinguished author's studies as expressed in this volume.

**Hells at Evening, and Other Verses.** By Frances J. Crosby. With Biographical Sketch by Robert Lowry. Sigbee & Main Co.: New York.

This volume will receive a hearty welcome from the multitude of loving friends who have read and sung the author's hymns. The biographical sketch is a fitting tribute to this noble and greatly useful woman.

**Short Stories from English History.** From the Earliest Times to the Present Day. Edited for School and Home Use. By Albert F. Haiseld. Ginn & Co.: Boston.

This is one of the excellent school series with which the publishers meet the modern demand for a brief and interesting re-telling of important historic events.

**Partisan Politics: The Evil and the Remedy.** By James Bayley Brown. Printed by J. B. Lippincott Company: Philadelphia. Price, 50 cents.

This author is burdened with the conviction that he has a message which should be uttered and heeded. But he writes more as a partial observer of our politics from without, than as an active participant within. An unhappy pessimistic view characterizes the book.

**Ann Susan's Own Story of Her Life.** With Additional Incidents, Her Favorite Hymns, and Quaint Sayings. Compiled by William U. Calk. John J. Hood: Philadelphia.

This little book will be of interest especially to the many friends of this excellent woman.

## Magazines.

The *Magazine of Art* for August presents for a frontispiece a beautiful plate from the painting of Josef Israels, entitled, "Washing the Cradle." The opening paper is the second one in a series on "The Royal Collections," by F. S. Robinson — "Decorative Art at Windsor Castle." F. G. Stephens has a sixth article upon "The Collection of Mr. W. Cuthbert Quilter, M. P.," with eight illustrations. The contribution on "Current Art" is embellished with eight illustrations, "The Expulsion from Paradise," by Arthur F. Nowell, occupying a full page. Four illustrations accompany the second paper on "The Exhibition of the Royal Academy." Under the head of "The Art Movement," we find the following: "Giberti Marks, an Artist in Silver;" "Stencilling in House Decoration;" and "Paul Elie Ransom" — an artist in tapestry. It is a very full and rich number this month. (Casell Publishing Co.: 31 East 17th St., New York.)

What to Eat for August opens with "A Rationed Romance," by Geo. Van Duser, illustrated in color. "The Apple Question Again," "A Creole Luncheon," "A Plea for the Pie," "Thoughts on Carving," "Saying Grace at Table," are some of the topics treated. In addition, there are menus and recipes and editorial comments, etc. (Pierce & Pierce: 522 Lumber Exchange Bldg., Minneapolis, Minn.)

Current Literature was never better than in its present August number. Mr. Cable's "Editor's Symposium" is fuller than ever, and gathers as original contributors Clinton Scollard and Mr. Thomas Davidson. Mr. Cable himself touches upon female-college dramatics and the late discussion on the ten best short poems, and gives a personal reminiscence of the Confederate cavalry leader, General Forrest. An admirable account of Scribner's Magazine and its editor-in-chief, Mr. Edward L. Burlingame, is given this month. Mr. Hugh Wakefield has a humorous paper entitled, "On Behalf of Camels." An interesting account of the three Darwins — Charles, the great scientist; his grandfather Erasmus, the renowned physiologist; and George, second son of Charles, foremost authority in the study of the tides. Portraits of the three Darwins, the sculptor St. Gaudens, Mrs. Oliphant, Mr. Burlingame, Mr. Abbey, and a number of other notables, enliven the magazine. Its great mass of selections from the best literature of the period is exceptionally comprehensive. (Current Literature Publishing Company: 55 Liberty St., New York.)

The *Arena* for August is a characteristic number. For crude and chimerical views upon religion, political economy, finance, labor, government, the condition of women, and similar modern problems, this review has a place all to itself. B. O. Flower presents a Utopian scheme for increasing the national wealth by the employment of paralyzed industry, in which he poses characteristically as the poor laborer's friend. By what personal experience has Mr. Flower demonstrated his right to make such large claims for himself? What has he had to do with practical matters of finance and with the laboring class? Much more than the untold schemes of theorists is needed for the solution of the complicated business problem of the day. The disciples of Mr. Flower will be glad to learn that he will "contribute one long article to the *Arena* each month." Duncan MacDermid, under the caption of "A Noted American Preacher," apostrophizes Minot J. Savage, who recently went from this city to the Church of the Messiah in New York because his work here had proven a notable failure. (*Arena* Company: Copley Square, Boston.)

The *Quarterly Journal of Economics* for July is a strong number. W. J. Ashley writes of "The Tory Origin of Free Trade Policy;" Bernard Moses of "Certain Tendencies in Political Life;" Ernst Loeb of "The German Exchange Act of 1896;" T. N. Carver upon "The Value of the Money Unit;" Charles F. Dunbar presents a sympathetic and critical sketch of the late Francis Amasa Walker; and Edward W. Bemis writes upon "Co-operative Stores in New England." (George H. Ellis: 141 Franklin St., Boston.)

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## Review of the Week.

Tuesday, July 27.

- Famine feared at Klondike.
- The Governor of Pennsylvania signs the bill appropriating \$150,000 for the relief of Lehigh University.
- The proposed Pacific cable under British auspices abandoned.
- The British Government declines to interfere with the sentence of Mrs. Maybrick, though requested to release her by Ambassador Hay.
- T. V. Powderly appointed Commissioner-General of Immigration.
- Gold at a premium of 116 1/4 per cent. in Mexico.
- The House of Commons refuses to reopen the South Africa case; this means a whitewash for Rhodes.

Wednesday, July 28.

- Secretary Gage talks to the business men of this city on currency reform.
- A hat factory in Yonkers, N. Y., burned; narrow escape of 600 employees; property loss, half a million.
- Counterfeit \$5 notes raised from \$2 discovered.
- Piles to be sunk 103 feet for the foundation of Chicago's new post-office building.
- The battleship "Indiana" to be sent to Halifax to be docked.
- Death, at Edgewood, R. I., of ex-U. S. Senator J. R. Doolittle, of Wisconsin.
- Relief asked for 200,000 starving refugees in Greece.

Thursday, July 29.

- The Dominion Government makes regulations for register fees, annual assessments and royalties on gold mined in the Klondike region.
- The Alaska Transportation Company asks this Government for a convoy to protect a steamer laden with \$2,000,000 of gold.
- The architects of the world to be asked to compete for new buildings and plans for the University of California.
- An annular eclipse of the sun.
- Five lives lost in a fog collision off Newfoundland; the steamer "Scandinavian" sinks the barkentine "Florence."
- The Government making arrests in Bombay of native newspaper editors and others on the charge of sedition.
- Important changes in the Civil Service rules made by President McKinley.
- Silver still dropping.

Friday, July 30.

- Prof. Edgar McClure, of the Oregon State University, killed by a fall while descending Mount Rainier.
- John P. Lovell, of this city, dies at Cottage City at the age of 77.
- Johns Hopkins University declared to be not a preferred creditor of the Baltimore & Ohio Railroad; this will seriously cripple its finances.
- Minister W. L. Merry, of San Francisco, accredited to Central America from this country, declared to be non grata, probably because of his views on the Nicaragua Canal.
- The Union Pacific road to be sold under foreclosure proceedings.
- President McKinley and family go to Lake Champlain for their summer outing.
- The striking coal miners making trouble in Illinois.
- Hard fighting in Chitral, India; the revolt against British rule becoming serious.

Saturday, July 31.

- Great Britain accepts the proposition of the United States to hold an international conference on the question of pelagic sealing.
- Railroad men report signs of a steady and healthful business revival all over the country.
- Forty steamers chartered to load cargoes of grain for European ports.
- The King of Siam reaches England in his yacht.
- Japan consents to arbitrate her questions in dispute with Hawaii.
- Col. Fred. D. Grant resigns from the New York Police Commission.
- New disturbances in Lisbon and Oporto reported.

Monday, August 2.

- Capt. General Weyler offers amnesty to 15,000 exiles from Cuba.



—Hundreds of lives lost and great amounts of property destroyed by floods in Silesia, Bohemia and the Crimea.

—The Treasury estimates the amount of revenue lost to the Government on anticipatory importations at over \$32,000,000.

—Prof. Arion, riding an electrically-charged wire on a bicycle in Brooklyn, falls and is killed.

—Tariff protests received at Washington from several foreign Governments.

—The Cubans make attacks in the immediate vicinity of Havana.

—Zululand and Tongaland to be incorporated in Natal.

—From 12,000 to 15,000 natives in armed rebellion in India.

"Hambler," in the *Pennsylvania Methodist* of last week, of whose personal identity we have not the remotest idea, is pleased to make some very kind observations concerning ZION'S HERALD and its editorial management. Without the knowledge or consent of the person to whom the allusion is made, we venture to reproduce, for the gratification of many of our readers, the reference to one of the contributors to our columns:—

"For weeks I have missed 'Through Aunt Serena's Spectacles,' the most attractive feature, I think, in ZION'S HERALD outside of Dr. Parkhurst's work. Who 'Aunt Serena' is I know not. Whether man or woman I cannot say. But this can truthfully be put down: A more graphic, a more searching, a more heart-grappling style is rarely met with. Man or woman, he or she is a student of nature, a delineator of character, a collector of facts and incidents, and he or she makes his or her column a fund of information, of elevating tendency, of sympathetic magnetism. His or her style is of the purest Anglo-Saxon, and the end always come too soon to all his or her writings. I take it she must be a woman, because hardly any man could be so refined, so gentle, so winning in his utterances—but whoever 'Aunt Serena' may be, I trust he or she will soon again put on his or her 'spectacles,' and give the readers of ZION'S HERALD the result of his or her observations in his or her accustomed style, which cannot be excelled."

### TEN DAYS AT LAKEVIEW.

Rev. Alfred Noon, Ph. D.

THE management of the New England Chautauqua and Sunday-school Assembly has just ground for congratulation in the fact that the series of meetings for this year is the eighteenth. Since the early '80s, from the very first Chautauqua days, this Assembly has provided year by year the very best talent, under the very best auspices, and has influenced constantly thousands of younger and older people in the heart of New England. Many have passed under the gate of welcome which has year by year opened to graduates of the four years' course of study. Vast numbers of others have felt the impulse to thoughtful life, and experienced the delight of pure and innocent entertainment, amid scenes of restfulness and the quiet environment of kindred spirits.

The sessions of 1897 rank well with those of all the years. Never did the grove look more attractive. The saplings of the earlier times are now stately trees. The paths once but lightly marked, are now well-trodden avenues. Moreover, the tastes of those first years have become matured and critical, and demand the best and the most wholesome features in the daily menu. That the managers have succeeded in satisfying such requirements, speaks well for their judgment and skill.

An essential which for years gave anxiety has recently been happily furnished, and the serious problem solved satisfactorily. For four years Harvey Blunt has catered to the Assembly. Not a murmur comes from mealier or cottager. Prices are reasonable, service is satisfactory. All who have had experience in these matters know how much this means.

In other externals there is reason for congratulation. The townspeople are enthusiastic and responsive. A local paper remarked this year that the Assembly was all the rage, and everybody was attending who could leave home. Yet the order was excellent, and that with no show of police surveillance. A couple of the militia from the neighboring camp were one day in such a condition that they lost their bearings, and wandered into the Assembly grounds, but were soon directed where their revels, alas! were not so unusual a sight.

The officers were this year as efficient as ever. Rev. Drs. W. R. Clark and Jesse L. Huribut were everywhere, always popular and efficient. Rev. William Full, the secretary, H. F. Twombly, the treasurer, Rev. F. Hutchinson, the vice-president, Samuel Cochrane, superintendent of the grounds, Rev. G. L. Small, of the Associates, and numerous others, were ready in every good word and work.

The weather was a study. Never was an Assembly more tried. It reminded one of the traditions of the Eastham camp-meetings, which it is said were usually seasons of great outpourings from the clouds. If there was more than one day without some rain, no regular attendant remembers the fact. Dr. Huribut apologized once for so adjusting the program that the three lectures of a single day were by Baptist clergymen, and promised never to again so invite wet weather, while the divine meekly accepted the régime of sprinkling, for the best of reasons.

The Assembly is for study as well as enter-

tainment, and is one of the busiest of summer schools. The bells pealed at 6.30 and the studies were conducted from 8 to 11 and from 3 to 6 every day except Sunday. Dr. Huribut with the normal work, Prof. Pease of Springfield with pedagogics, Miss Robinson of Maiden with gymnastics and children's class, were all busy as bees and highly appreciated. The music was in charge of Prof. Thomas, of Cambridge, whose chorus and orchestra gave combined features new to the Assembly. It is whispered that the chorus training was conducted with great energy, and seemed much like work. The temperance hour, with tests, responsive readings and lectures with syllabi, was well attended.

The public exercises were of an exceptionally high character. No Assembly provides better for its patrons, and none gives so much for the money. If eight days instead of ten were furnished, none could complain. There was a pleasing variety of talent in various lines. Two stereopticon lectures, six concerts (some of them with readings), an impersonation, a chalk-talk for children, a gymnastic exhibition, more than a dozen platform lectures, and a number of spirited addresses, surely ought to satisfy any one and every one. The class exercises count up about a hundred, in addition to the special entertainments.

It would be invidious to specify at length individuals who entertained. Perhaps as much was expected from Dr. R. H. Conwell as from any one. He measured up to his best in an impassioned appeal for Cuba, which greatly moved the entire audience. His well-known lecture, "The Angel's Lily," had passages of great beauty and felicity. Rev. John DeWitt Miller is always a favorite at Chautauqua gatherings. The New England Assembly was his thirteenth year. His "Chats with Great People," and "Is the World Growing Better or Worse?" as well as the Sunday sermon, captivated large audiences. The second of these lectures is a superior antidote for pessimism. Rev. Dr. MacArthur brought some of the best fruitage of his productive brain, and presented his two lectures and Commencement address with rare diction and pleasant manner. Rev. Dr. Thomas, of Newton, is no less a favorite through his two lectures this year—"Feeding of the Birds" and "Balance." Prof. Stanley pleased many with two elaborate historical lectures.

Among the single lectures, that of Mrs. Balington Booth was eloquent and thrilling. President Booker T. Washington sustained his remarkable reputation while he told his hopes and plans for his race. Prof. Dolbear, of Tufts, deconstructed clearly and wisely on "Modes of Motion," and Miss Currier, of Wellesley College, gave a well-written paper on "The American Voice," especially pointing out its defects, and giving some pleasant recitations. Our own New England Conference was well represented on the platform, Dr. N. T. Whitaker presenting perhaps as satisfactory a lecture as any in the course, on "How to Win," Dr. Frederick Woods describing in his own inimitable style "A Strange Country in the Waters," and Dr. W. H. Thomas arousing enthusiasm on Grand Army Day in his characterization of the common soldier as "The Greatest Hero of the War." Hon. Gorham T. Gilman told the story, always interesting, of the Hawaiian Islands. Albert Armstrong gave some vivid dialect readings about Lachlan Campbell in the "Bonnie Briar Bush." Rev. Geo. L. Small successfully managed the stereopticon for these two entertainments. Leland T. Powers filled the entire stage with characters in his fine rendering in impersonation of "Lord Chumley." All the excellences of the drama appear in this entertainment, with none of the views of the theatre, while the lesson is entirely wholesome and inspiring. Rev. Dr. Puddefoot pleased the children immensely with his chalk-talk one afternoon. The reader, Miss Burnett, of Milis, charmed everybody with her naturalness and efficiency.

A striking feature of the Assembly this year was the description of travel by Dr. Huribut at the "Round Table." The crowded class listened eagerly to the story of travel in the Orient, of Cairo and Jerusalem and Constantinople, of Turk and Armenian and Hebrew, of camels and halibut tents and highways which are only by-ways. There were three or four of these pictures of present conditions in the East, which will not soon be forgotten.

The first Recognition Day rain in the history of the Assembly was chronicled on Thursday.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

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Knowing ones attributed the weather to the eclipse, but whatever the cause, it was drizzle, drizzle, all day. Yet the Chautauquans formed at Normal Hall, a great umbrella host, and proceeded along the streets to the auditorium, led by Rev. J. R. Cushing, passing the arches and the golden gate to the graduation exercises. Dr. MacArthur always pleases as the orator of such an occasion, and the responsive service, the Gloria and the Chautauqua songs never sounded more sweetly than this year. Several graduates received their diplomas, some crowned with many seals, indicating work additional to the regular course of four years. All the graduate classes were represented, that of 1897 quite largely. The banquet was served at the caterer's quarters, where nearly 200 sat down to the annual feast, at which Rev. William Full was toast-master.

A pleasing fact is that the town of Framingham, at a meeting held during the Assembly session, voted to accept and lay out a highway known as the "Dudley road," which will pass the grounds on the south and west side, and may bring another line of electric. The distance to South Framingham and Framingham villages will be shortened considerably, and all be made more accessible.

The Assembly should continue for many years. Nowhere can more healthful amusement or useful instruction be found; nowhere can more advantages be derived from a ten days' sojourn; nowhere can a young Christian secure, outside of specifically religious services, more of an uplift than at the Lakeview Chautauqua. Let the circles be formed again, let all these interests come up with the resumption of prosperity, and the entire region continue to be blessed with this great aid to refinement and true enjoyment.

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